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THE WORLD'S

SUNDAY-SCHOOL CONVENTION:

HELD IN

THE CONGREGATIONAL MEMORIAL HALL

AND

CITY TEMPLE, LONDON.

A COMPLETE RECORD

OF ITS

PROCEEDINGS DAY BY DAY, JULY 1 TO 6, 1889.

: : Fleming H. Revell : :

NEW YORK :
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INTRODUCTION

TO THE

AMERICAN EDITION.

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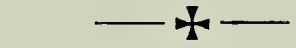
THE WORLD'S SUNDAY-SCHOOL CONVENTION.

AN INTRODUCTION.



THE suggestion that a convention of Sunday-school workers from all parts of the world be held in the city of London, England, during the year of 1889 having been favorably considered by the International Executive Sunday-School Committee at their meeting held at Chautauqua in 1886, was presented to the International Sunday-School Convention of the workers of the United States and British North American Provinces, at the Convention held in the City of Chicago, Illinois, in June of the year of 1887, and unanimously adopted. The work of preparing for the Convention was left to the International Executive Committee, and to representative workers in Foreign lands. The presence at the Chicago Convention of Mr. Edward Towers, one of the honorary Secretaries of the London Sunday-School Union, made it easy to secure the co-operation of the London Sunday-School Union, and through them and by correspondence the co-operation of the Sunday-school workers on the continent, and in other lands were secured. The details of the work in America was intrusted to a special committee, consisting of B. F. Jacobs of Chicago, Illinois, as chairman; W. A. Duncan of New York, Lewis Collins of Kentucky, J. C. Courtney of Georgia, and Lewis C. Peak of Ontario. A similar committee was appointed by the London Sunday-School Union. The greatest problem was then to secure a sufficient number of delegates to make the long trip across the ocean; and to arouse enthusiasm and to overcome this difficulty, it was proposed that arrangements be made with one of the steamship lines to charter an ocean steamer, or at least to secure accommodations on one ship for all the delegates who were willing to make the trip together. For this purpose a special committee was appointed on transportation, consisting of W. N. Hartshorn of Massachusetts, W. A. Duncan of New York, and E. S. Ormsby of Iowa. Arrangements were finally made with the Cunard Company, which resulted in our securing for the delegates the steamship Bothnia. The committee on transportation issued a circular, and entere-

upon the long and difficult task of corresponding with the delegates in all parts of the country; the effort was rewarded with success: 243 persons, delegates to the World's Sunday-School Convention, engaged their passage on this now celebrated steamer. These were not all the delegates from America to the Convention, for a large party from Canada, numbering nearly fifty, took passage by the Allan line; and there was also a considerable number who went on the steamship Nebraska, of the State line, while others sailed at various dates on various steamers, all to meet in London on the first of July, D. V.

It is impossible to give an account of other voyages or to relate the experiences of those who went by various ships other than the Bothnia, but of that voyage it is thought best to insert a brief account.

THE VOYAGE OF THE SUNDAY-SCHOOL STEAMSHIP BOTHNIA.

In response to the circulars and almost countless letters written by Mr. W. N. Hartshorn and the various committees and individuals, a party of nearly two hundred of the delegates gathered in the Metropolitan Hotel, in the city of New York, on Tuesday evening, June 16, at 8 o'clock. It was an occasion of great interest; many of the workers were acquainted with each other, having met in conventions in different parts of the land, and some known to others only by name here met for the first time, but it was an enthusiastic Sunday-school gathering.

Through the kindness of J. S. Paine, Esq., of Boston, a large and handsome silk flag had been prepared as a souvenir of the occasion, and at an informal meeting held at the parlors of the hotel, Mr. W. N. Hartshorn presented the flag to Mr. B. F. Jacobs; Mr. Jacobs replied briefly and in a few words outlined the plan suggested for the voyage and the convention. An earnest prayer for God's blessing was offered by Dr. Warren Randolph, of Rhode Island, and the meeting closed. The next morning the delegates accompanied by a large number of friends and Sunday-school workers of New York, Brooklyn and adjacent cities, gathered on the wharf and on the decks of the steamer, and after a few words of salutation and good-bys, promptly on time the steamer left her dock, and amid the cheers of the friends on the dock, "The first pilgrimage of Sunday-school workers across the ocean" was begun.

A well-known poet, Rev. W. C. Richards, D. D., addressed the following to one member of the party, and it was re-arranged for all.

"BON VOYAGE."

If fervent wishes were but favoring airs
    Or some weird charm might lurk in our farewells,
    That perils of the treacherous deep dispels;
Oh, friends your voyage sped by our fond prayers,
Should be so fleet, so free from all sea cares,
    (As only some rare night dream parallels
    Or wild tale of Arabian fiction tells:)
The English sky might greet you unawares,
    You are going from us to your home work, yet
(The home work, dearest to your hearts at least).
Where mighty London spreads a tempting feast
    Of Sunday-schools in world-wide congress met;
Well have you won our blessings on your way!
Yet your return shall mark the happier day.

A delegate writing to one of the leading papers, says: "They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and His wonders in the deep." From Northern Canada, and from Florida, from New Brunswick and from California, from almost every State, Territory and province of the North American Continent, Sunday-school delegates gathered at the Cunard wharf, New York, and tramped up the gangplank of the good ship "Bothnia" on Wednesday the 19th of last month, off for a holiday. And where could harder workers be found than this same band of Sabbath-school workers, or men and women who better deserved a holiday? Off to the world's metropolis to attend the great International Sunday-school Convention. Off to rest from ordinary tasks for awhile, and to fill themselves with a grater enthusiasm for their work than ever, by mingling in holy fellowship with some of the noblest spirits in the great Master's service. Many delegates had already gone in other ships. Some were to follow in a swifter steamer, but the majority chose to travel with their standard bearer, Jacobs, in the "Bothnia."

"OUR VOYAGE."

How bright, how glad to me the day
When out upon my ocean way
    Standing on deck of Bothnia grand,
    I gazed on fast receding land.

What favored band that steamer bore?
Tow'rd far off Britain's Island shore;
    And what a goodly company
Together sailed, the deep blue sea.

How swiftly pass the hours along,
In converse sweet or sacred song.
And morn and noon, and eve and night
Made up one round of pure delight.

I think of this like some sweet dream,
Or rippling sound of fairy stream,
And wonder now when all is past
How happened my lot to be so cast.

It matters little now to me
That I was sick, so sick at sea;
For friends were kind and ever near
With hands to help and words to cheer.

And all the qualms that Neptune sent,
Came all I know, with good intent,
And all but made me relish more,
The rare good things I found on shore.

That sea, the mighty wonderous sea,
What charms it had and has for me!
With its long roll from shore to shore,
And waves on waves, forevermore.

I gazed and wearied not at view
Of ocean wide, and deep and blue;
And always in those depths could see
God's picture of immensity.

Blest memories of sea and land,
Of voyagers, a happy band;
Of scenes and sights, all strange and new,
Of friendships formed, both good and true.

Long! long! may this glad picture stay,
To grow more bright, from day to day;
And may we when life's voyage ends,
In heaven greet all our Bothnia friends.

The voyage was unique and interesting, and it is impossible to give anything like a full and accurate account of all that transpired on the ship. The passage was a good one, the weather being fine, and with the exception of a little roughness, for the first and second days the ocean was calm and smooth. Soon after passing Sandy Hook the delegates were called to order by Mr. B. F. Jacobs, and committees were appointed to prepare the programme for the voyage and as far as possible to prepare for the convention in London. The usual amount of sea sickness prevented much being done for the first and second days, but afterwards the programme outlined for the voyage was well sustained and carried out.

Another delegate writes an introduction as follows:

A GOSPEL SHIP.

"If ever a vessel deserved this title it is the Bothnia with its

load of pastors, Sunday-school superintendents and teachers, evangelists, editors, Christian men and women. Was there ever such a company on such a mission! It was a Sunday-school institute, gospel service, Bible reading, sermon, song, social converse and Christian work all in one, and 3,000 miles long! Nor is the audience limited to the ship. This ocean service is on the pulpit of the great sea and for the people of the whole world. And besides the present mediums for giving it circulation, a pamphlet, gathering up all the bright and helpful things, is to be prepared and sent broadcast. Subscriptions were given immediately for about 1,500. Arrangements will be made for any to get them who wish. It will be a most acceptable souvenir of the trip and company.

"To give account of the ship services so interesting, unique, delightful and profitable, would be impossible in the limits of this letter; nor is it necessary, in view of the publication above referred to. But imagine what they would be with such workers as Mr. Jacobs, Drs. Peloubet, Warren Randolph, Dixon, Wharton and a score of other well-known names, and doing their work under the inspiration of a large and select audience and amid conditions most favorable. Special mention may be made of a Bible reading, on the Resurrection, by B. F. Jacobs, and another even more searching and powerful on the Holy Spirit; of the sermons by Drs. Wharton and Dixon, of Baltimore, Revs. F. H. Marling of Montreal, W. H. Brooks of Washington, P. H. Swift of Illinois, and J. J. Smallwood of Massachusetts; of the addresses of Misses Ordway and Harlow, of Dr. Peloubet and Marion Lawrence, specially bearing on Sunday-school work. A generous supply of Peloubet's Select Songs was furnished by Biglow & Main and the Estey Organ Company, contributed one of their famous reed organs. The song books were presented to the delegates as souvenirs of the trip, and the organ was given to Captain J. B. Watt, of the Bothnia. An analysis of the 242 delegates shows 77 to be Baptists, 58 Methodists, 47 Congregationalists, 45 Presbyterians and the rest scattering. It shows also 54 ministers, over 40 Sunday-school superintendents. Twenty-six states were represented. Some one made the discovery, also, that they were on board a Fox, a Beaver, a Quayle, a Chick and a Coon; but suggestive as the names may be, no unpleasantness resulted from the association."

A thinly attended meeting was held Thursday evening, but those who were absent had an *excuse*. More appeared on Friday morning, when Rev. R. W. Hughes, of Grinell, Iowa, conducted a Bible reading, and Miss L. M. Ordway, of Massachusetts, spoke on Primary Teaching in the Sunday-school. At 3

P. M. a meeting of the Executive Committee of the International Convention was held, which embraces the United States and Territories of the British Provinces, and a quorum was found to be present for doing business. The meeting was public and there was the fullest freedom for expressing opinion, and all conclusions were reached with unanimity and harmony. After talking over matters and arranging them systematically the meeting dissolved.

Saturday morning opened beautifully, and at ten o'clock Mr. B. F. Jabobs conducted a teachers' meeting on the Sunday-school lesson for the next day, the topic being the "Resurrection." The lesson was explained thoroughly and masterfully, and was intensely interesting; it proved to be a fountain running over with spiritual instruction all the voyage through. During Saturday afternoon a Primary Teachers' Symposium was held, several workers giving their practices and experiences. These symposiums were repeated with great profit, and the meetings were well attended and exceedingly interesting and instructive.

On Sunday the Episcopal service was read in the saloon by Dr. Warren Randolph, of Rhode Island, and the sermon was preached by Rev. F. H. Marling, of Montreal, on the text, Acts xxvii:23, taking the last clause, "Whose I am, and whom I serve." The sermon was intensely interesting and many said it was the best they had ever heard; it appealed to each and every person present, and will not be soon forgotten.

In the afternoon a Sunday-school was held under the leadership of Mr. Marion Lawrence, of Toledo, Ohio, with A. E. Hough, of Michigan, O. R. Brouse and C. T. Northrop, of Illinois, Assistant Superintendents; J. F. Wight, of District of Columbia, E. P. Porter, of New York and Lewis Collins, of Kentucky, as Secretaries. There were in the main school fourteen officers, ten teachers and 219 scholars and in the primary school two teachers and eight scholars, and in the stearage two teachers and twenty-eight scholars, making a total of 283. A collection was taken up amounting to $25.54 to be used in the international work. The classes were taught by Dr. Peloubet, Secretary Clark, of New Jersey, the Rev. C. H. St. John of Kansas, Rev. C. N. Wilder of Illinois, Rev. A. C. Dixon of Maryland, Prof. Bingham of New Hampshire, Prof. Blair of North Carolina, Boston W. Smith of Minnesota, Rev. Dr. Swift of Illinois, Rev. J. M. Dutton and Rev. J. H. Haines, of New Hampshire, and altogether it was an imposing display of teaching talent. The primary classes were taught by Miss Harlow and Miss Ordway. They were fortunate who attended Miss Harlow's primary

class on the forward deck, with the assistance of Mr. E. Payson Porter, our genial Statistical Secretary. She carried a group of children through the lesson pictures of the quarter, eliciting from their own lips the lesson that a less thoughtful teacher would have uttered herself, and winning the deep admiration, not only of the crowd of sailors and stearage passengers that surrounded the children, but the skilled workers who stood by to listen and learn. One of the delegates said in relation to Miss Harlow's class, "I have seen teachers who could cover a long lesson rapidly ; I have seen others who could hold a child's attention perfectly, and stimulate his mind to thoughtful utterance, but Miss Harlow did both these things at once, a fact to me unprecedented." I learned there this lesson, "If you want a child to follow you, lead him."

A Vesper service was held at sunset, and in the evening the Rev. Mr. Wharton, of Baltimore, preached from Ephes. iii:8, closing the day of rich things with inspiring words of hope and cheer.

A delegate writes concerning this, "A Sabbath in Mid Ocean."

"The Sabbath on the ocean was delightful beyond all anticipation. Every day was a Sabbath with us, but this was a high day, and day of days. A smooth sea, delightful temperature and charming weather ushered in the holy morn. A heavenly calm was upon every one. Badges of gold and blue were fluttering from the breast of every delegate. Psalm lxv:4,5 was upon many lips, 'We shall be satisfied with the goodness of thy house, even of thy holy temple. . . . O, God of our salvation, who art the confidence of all the ends of the earth, and of those that are afar off upon the sea.' At the morning service in the saloon, Dr. Warren Randolph read most beautifully and impressively the Episcopal service, all present joining with reverence in the liturgy. No Episcopalian clergyman ever read the service with greater appreciation of its beauty and sublimity. A realization of the distance we had already traveled came over us with a sudden thrill, as there fell from Dr. Randolph's lips the sentences, 'We beseech thee with thy favor to behold our most Gracious Lady, Queen Victoria, and His Excellency the President of the United States.' Dr. Marling, of Montreal, then preached a tender and impressive sermon on the text, 'Whose I am, and whom I serve.' At two o'clock in the afternoon, a rousing Salvation Army meeting was held in the fore part of the ship. A score perhaps of ministers were in the crowd, and many, if not all, shed tears of sympathy, as the soldiers told of their toils and triumphs in the service of King Jesus. Sabbath-school was held at three o'clock. The after deck was cov-

ered with earnest students of the world. Mr. Marion Lawrence, of Toledo, was Superintendent. It was a surpassingly beautiful sight when the Superintendent called for a show of Bibles, to see the universal responses, the Book of Life being upraised all over the ship; and again when the Superintendent asked the question: 'How many of you attended preaching service to-day?' to see every hand upraised. These are questions which perhaps many another Superintendent will hereafter ask as a part of the opening exercises, questions of vast benefit and great educational value also. In a word, the whole Sabbath-school service was delightfully unique, and will never be forgotten by those who participated therein, no, not even in that day when 'there shall be no more sea.' The enrollment at this Atlantic Sabbath-school was, teachers and officers 26, scholars 257, total 283. The collection was about $25. At the Sunday evening service, Rev. Mr. Wharton, of Baltimore, Md., preached a powerful discourse — text, 'The unsearchable riches of Christ.' Thus passed one of the sweetest Sabbaths of life, a Sabbath that will be remembered with joy when we shall have reached the land 'where congregations ne'er break up, and Sabbaths have no end.'"

While at sea the following verses on "Trusting Jesus" were were written by six (6) persons, each verse being composed without its author reading any of the others:

Oh trust thyself to Jesus
When on the deep blue sea,
For soon its waves so peaceful
Will roll tumultuously.
When in those hours so gloomy
When heart and strength do fail,
Oh let thy hopes be anchored
In Christ, within the vail.

Oh trust thyself to Jesus
When waves are rolling high,
When tempest tossed and weary,
Thy heart can only sigh.
Lean hard upon the promise,
Its truth thy certain stay,
For Jesus is the pilot
Along life's stormy way.

Oh trust thyself to Jesus,
His friendship will endure;
His hand is outstretched to thee,
And will hold thee firm and sure.
Oh trust Him only, ever,
And thou shalt surely find
That He who heals the leper
Will also lead the blind.

Oh trust thyself to Jesus
When on the rolling deep,
His hand the helm is holding,
He watches while we sleep;
His care is ever o'er us,
He'll bring us safe to land;
No harm can ere befall us
While guided by His hand.

Oh trust thyself to Jesus
When on the restless deep;
He answereth prayer and giveth
His own beloved sleep.
He takes away the weakness
And calms thy troubled soul,
And guides thee by his counsel
Though storms and tempests roll.

Oh trust thyself to Jesus,
On sea as well as land,
For all the mighty ocean
Obeys His great command.
Though danger may confound thee,
And fears thy spirit fill,
Though winds and wave surround thee
He speaks, and all is still.

The meetings which were held on the bow of the steamer were very interesting; they were for the benefit of the ship's crew, and were conducted by Col. Dowdle, of the Salvation Army, assisted by Rev. R. W. Hughes, of Iowa, and other prominent Sunday-school workers, both gentlemen and ladies. These meetings were held every day at 6.30 P.M., and all seem deeply interested in them; many of the crew were heard to say that they never had attended such interesting meetings, and many were converted. Col. Dowdle was deeply interested in these meetings, and said that it was like heaven on the Bothnia when taken into comparison with some other ships in which he had crossed the ocean before.

Monday forenoon, Dr. F. N. Peloubet spoke upon "The Best Method of Studying the Sunday-School Lesson," and was followed by Miss A. S. Harlow on "Work for the Scholar Outside the Sunday-School." The sermon in the evening was by a colored brother—Rev. Walter Brooks, of Washington, D. C.,—from Matt. vi:10, Thy kingdom come."

Tuesday forenoon was occupied by an address of great interest to Sunday-school workers, from Mr. Marion Lawrence, who is a paid superintendent and devotes all his time to the work of his Sunday-school in Toledo. In the evening service a male quartet

furnished music, and the Rev. J. J. Smallwood, of Massachusetts, gave a temperance lecture.

Wednesday was a day of celebration of victory over Neptune. At 10 A.M. one week from the hour of starting from New York, a procession of the victorious was formed, headed by extemporised band, directed by "Uncle Boston." With songs and cheers the triumphant host, not ashamed of their wounds and bruises, marched around the ship and sang of their deliverance and showed their trophies. Coming at length to a halt, many patriotic speeches, with songs thrown in, and tender touches of consecrated life, closed a service that was well calculated to drive away the "blues." "America," and "God save the Queen," both came from loyal hearts as they were sung by those of American and of English birth. The evening was devoted to a concert by chosen persons on board, when a varied programme was well received by the audience, and resulted in a contribution of $110 for the Liverpool Orphanage, for Seamen's Children.

Thursday a conference was held on Teachers' Meetings, when a number of delegates gave their method of conducting them. Rev. P. H. Swift, of Rockford, Ill., preached in the evening on John xiv:2, 3: "I go to prepare a place for you."

The Friday morning service of praise was followed by a sermon from Prof. W. A. Quayle, of Baldwin, Kansas, on "Our Father," (Matt. vi:9). In the afternoon Mr. Jacobs gave his remarkable Bible reading on the Holy Spirit. At the opening of the evening service, which was held in the saloon, Mr. Jacobs presented the Estey organ on behalf of the delegates, to Commander J. B. Watt, who responded in fitting terms. Dr. Dixon, of Baltimore, then spoke on the text, "How excellent is Thy loving kindness." (Psalm xxxvi:7.)

Early Saturday morning we reached Queenstown, when we have an opportunity to mail our first letters home—an opportunity which all eagerly improve. Here, too, some of our company leave to go by rail and steamer. Among them is B. F. Jacobs, hastening ahead to perfect arrangements for the belated delegation. A tender song service is held as they steam away from us. Another day will bring us to Liverpool. This is spent largely in preparing to disembark. We almost regret that the end is near, and yet we rejoice at the sight of land which greets us the most of the day. An exultant Welshman breaks forth into song as he beholds the rugged hills of his native land:

"My soul delights to wander
On wings of thought divine,
To view with love and wonder
Those native hills of mine.

"Mountains of ancient glory,
Adorned with lovely vales,
Creation in its beauty,
My home, my native Wales."

A quiet and delightful sunset service closed the meetings of this memorable voyage. And now, good-by Bothnia, rolling Bothnia. We gratefully testify to the safe and pleasant home the ship has furnished us, and see in this an answer to prayer; for we are informed that the wife of the founder of this Cunard line years ago spent the day in prayer that the line might be prospered and its passengers protected. It is said that no life has ever been lost from any of its vessels.

ENGLISH RECEPTION.

This is so hearty and forward that it greets us at Queenstown by telegram and letter, a whole day before we set foot on land. The telegram is from Mr. Downie, of Liverpool, Chairman of the Sunday-school Committee, welcoming us to Sunday rest and worship in Liverpool. The letter is from C. H. Spurgeon, addressed to Rev. P. J. Ward, Columbus, O., a former student of Spurgeon.

A general meeting of the Executive Committee and delegates was held at ten o'clock, Brother E. S. Ormsby, of Emmitsburg, Iowa, presided, Rev. C. N. Wilder of Champaign, Illinois, acted as secretary. The following letter from George Downie, Honorable Secretary of the Liverpool Sunday-School Union, was read. The letter was addressed to B. F. Jacobs, Chairman of the International Executive Committee.

LIVERPOOL, 26th June, 1889.

DEAR SIR:

Allow me on behalf of the Executive of this Union to offer the delegates on the Bothnia, to the World's Sunday-school Convention, a very cordial and sincere welcome. We rejoice at the opportunity afforded of making the reciprocity of feeling which exists in regard to this great movement, and we feel sure that your visit will be eminently fruitful in awakening zeal and reviving earnestness among those on this side of the channel, as well as in imparting new methods and ideas tending to increase efficiency. We much regret that your arrangements do not permit you to spend an evening here proir to your departure for London, and thus give us the pleasure of inviting our local Sunday-school workers to meet you, but subject to the permission of the Cunard Company, a small deputation of our members

will go on board the tender of the steamer to carry to you our greetings in person. To facilitate this object, kindly cause a telegram to be sent to me from Queenstown (addressed to Bank of Liverpool, Castle street, Liverpool), announcing the probable time of your arrival here, and also wire to the London Sunday-School Union, 56 Old Bailey, London, E. C., saying how many of the delegates are looking for hospitality. If you think a meeting in Liverpool can be arranged on your return from London, I should be glad to have a line from you. We should very much like to have an oral account of what is going on in the Sunday-school world in America. With fraternal regards, believe me

Very sincerely yours,

(Signed) GEORGE DOWNIE.

A committee consisting of the following gentlemen was appointed to acknowledge the letter and to make such arrangements as may be desirable for meeting the members of the Liverpool Sunday-School Union and other friends of the cause in their city, viz.: E. S. Ormsby, Esq., Rev. Dr. Randolph, J. W. Redden, M. D., Rev. R. W. Hughes and Mr. J. D. Arms.

The following letter from the Rev. C. H. Spurgeon, London, addressed to Rev. P. J. Ward, D. D., of Columbus, Ohio, was read:

BEULAH HILL, June 21, 1889.

"DEAR MR. WARD:

I always welcome you, but your errand now renders you specially welcome. Sunday-school work is the hope of London, and so I think it must be of every place. To see our Godly people devoting so much time gratuitously to teaching the young is a noble spectacle—the glory of the church and the pleasure of her Lord. May you all have a good time at the Convention. My incessant engagements will not allow of my looking in upon the happy gatherings; but many of the visitors will look in upon me at Tabernacle, and I shall rejoice to see them. The arrangements promise you a very profitable season, and English teachers will, I hope, learn much from our go-ahead American friends. You have outstripped us in this matter in many ways. May the Holy Spirit bless Sunday-schools in all lands more and more.

Yours ever heartily,

C. H. SPURGEON."

A vote of thanks was given to Mr. Ward for securing the letter.

The courtesy of the officials of the ship in allowing us to hold religious services as often as we pleased added greately to the

enjoyment of the trip. To that courtesy we were indebted for having "Sunday all the voyage." Neither on land nor sea was there ever a more delightful Christian union. Of denominational banners we had many, but from first to last no discourtesy was shown to either of them; we were all united in "Christ Crucified," the one central article of faith.

Our last day on the Bothnia was one of the most delightful of the whole voyage in many ways. The weather was all that could be desired, and the ocean was calm and tranquil as a mountain lake on a summer day. While we had been specially favored with good weather during the whole voyage, it seemed as though the dear Father had taken special pains to give us the most delightful day for the last. After leaving Queenstown we sailed for several hours along the coast of Ireland.

Her green fertile fields and pleasant homes were in full view. We soon entered St. George's Channel, and in a few hours were sailing along the coast of Wales. Her high rugged mountains, pleasant valleys and happy homes were all in full view. We gazed upon them and exclaimed as we gazed "what pages of history have been made here." As the sun was sinking quietly to rest—and we realized that this was the last evening of this memorable voyage—what more appropriate or better thing could we do than to hold a farewell praise service; and so, almost instinctively, we gathered about the organ on the deck of the ship and commenced the last praise service of this memorable voyage. The songs and prayers were hearty and prompt, while many, both brethren and sisters, expressed the thanksgiving of their hearts in words of testimony.

After leaving Queenstown Saturday noon, June 29th, the following prayer of thanksgiving was offered by Rev. Dr. Warren Randolph:

"O God our Heavenly Father, we give thanks to Thee for all the blessings with which Thou has attended us in this our way across the sea. We thank Thee for the sweet and blessed fellowship we have enjoyed. We thank Thee for our safety, that no storm has destroyed us, that no iceberg has struck us.

O God, let thy blessing still attend us. Bring us in safety to our destination. Watch over us and guide us on the rail as Thou has watched and guided us on the trackless sea.

Bless us in the great Convention. Let us have the presence and the aid of that Holy Spirit of whose presence and power we heard so sweetly yesterday. Send an answer to the prayer just made known to us of the great preacher of thy truth in London. Make us a blessing there.

Bless the whole land to which we go, and bless the world, and we will give the praise to Thee: the Triune God, Father, Son and Holy Ghost, world without end. AMEN."

AN ACROSTIC ODE TO THE BOTHNIA.

B-rave Bothnia of the sea.
O-n billow bearing me
T-he ocean o'er.
H-ow glad I tread thy decks!
N-o fear of fire or wrecks,
I-n safety, till their becks
A-n Orient shore.

B-ut on another sea
O-ur God is bearing me
Till life is o'er.
H-ow glad I trust His hand
N-o fear of Satan's band,
I-n safety, till I land
A-nd tread Heaven's shore.

OFFICERS OF CONVENTION.

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Mr. F. F. Belsey, J.P. (London).

Vice-Presidents:

Count A. von Bernstorff (Berlin).
Rev. Chas. H. Kelly (London).
Mr. R. B. Harcourt, M.P.P. (Toronto).
Mr. H. P. Chamberlin (U.S.A.).
Colonel Griffin (London).
Mr. Augustus Palm (Sweden).
Mr. John E. Tresidder (London).
Rev. H. W. Brown (Mexico).
Mons. L. Sautter (Paris).
Mr. J. M. Heybrock (Amsterdam).
Mr. Edwin D. King, Q.C. (Nova Scotia).

Executive:

Mr. B. F. Jacobs (America).
Mr. Edward Towers (England).

Executive Committee:

Mr. F. F. Belsey, J.P. (London).
Colonel Griffin „
Mr. Frank Clements „
Mr. J. Tillett „
Mr. Charles Waters „
Rev. J. H. Babbitt (Vermont).
Mr. Lewis Collins (Kentucky).
Colonel E. S. Ormsby (Iowa).
Mr. J. B. Wight (District Columbia).
Mr. Daniel McLean (Toronto).

Enrolment Secretary:

Rev. S. W. Clark (New Jersey).

Recording Secretaries:

Rev. J. A. Bright (Kansas).
Mr. J. A. Burhans (Illinois).
Mr. Frank Clements (London).
Mr. Charles Waters (London).

INTRODUCTORY NOTE.

SEVEN-AND-TWENTY years have passed since the first World's Convention was held in London: but that was not the only occasion on which friends from distant lands have united with British Sunday-school Teachers to note the progress of religious instruction among the young. In 1880 a large gathering of workers met to celebrate the centenary of the establishment of Sunday schools in England by Robert Raikes.

Since that time important Sunday School Conventions have been held in the United States and Canada, by which a desire was created for an extension of this means of quickening the zeal of Sunday-school Teachers, and exciting a greater and more general interest among Christians in the religious education of the young. It was felt that the time had arrived when a Convention upon a much larger scale might be attempted.

A strong desire to this effect was expressed at the last International Convention at Chicago; and in conformity with this wish the committee of the Sunday School Union took the initiative, through one of its honorary secretaries, Mr. Edward Towers, and after much correspondence with friends at home and abroad, decided to hold a World's Sunday School Convention in London, in the last week in June, 1889, or the first week in July.

The readiness with which the Rev. Charles H. Kelly on behalf of the Wesleyan Methodist Sunday School Union in England, and Mr. B. F. Jacobs, of Chicago, on behalf of the International Committee of America and Canada, entered into the matter, call for the thankful recognition of the Sunday School Union Committee. To the practical adhesion of these friends to the movement, its success is greatly due.

The wide interest felt in this Convention will be seen by a reference to the List of Delegates in the Appendix to this work; and is still further shown in the Record of Work done at each session held.

A careful study of the contents of this volume cannot be without fruit in the improvement of methods and the extension of the Sunday-school system throughout the world.

THE PROGRAMME*

PREPARED FOR THE

WORLD'S SUNDAY SCHOOL CONVENTION

MONDAY EVENING, JULY 1ST.

Reception of Delegates at Mansion House by the RIGHT HON. THE LORD MAYOR . . . . . pp. 1–14

OPENING PROCEEDINGS.

FIRST DAY, FIRST SESSION, TUESDAY MORNING, JULY 2ND.

9·30 A.M. Praise and Prayer—10 A.M. Roll-call of Delegates—Appointment of Committee and Chairmen of Convention—Addresses of Welcome: Lord Kinnaird; Mr. F. F. Belsey. Responses: for America, Rev. Theodore L. Cuyler, D.D. (Brooklyn); for Colonies, Mr. E. D. King, Q.C. (Nova Scotia); for Continent, Count A. von Bernstorff and Mons. Sautter . . . pp. 15–30

THE WORK REPORTED.

FIRST DAY, SECOND SESSION, TUESDAY AFTERNOON, JULY 2ND.

2·30 P.M. Song Service and Prayer—Election of Officers—Address by President, Mr. F. F. Belsey, J.P. — Organized Sunday School Work: in Great Britain, Mr. F. J. Hartley; on the Continent of Europe, Mr. Edwards, London; Pastor Bachman, Orebrö; Mr. J. M. Heybrock, Amsterdam; Professor J. G. Fetzer, Hamburg pp. 31–70

FIRST DAY, THIRD SESSION, TUESDAY EVENING, JULY 2ND.

6·30 P.M. Song Service and Prayer—Organized Sunday School Work: in Canada, Rev. W. H. Withrow, D.D.; in United States, Mr. E. Payson Porter; Mr. B. F. Jacobs—Among Coloured People, Rev. G. W. Moore . . . . . pp. 71–93

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* The Programme as prepared was not in every case strictly adhered to; the variations, however, were very few, and only decided upon by the executive committee.

SECOND DAY, FOURTH SESSION, WEDNESDAY MORNING, JULY 3RD.

9·30 A.M. Praise and Prayer—Organized Sunday School Work: in India, Rev. J. J. Pool; in China, Mrs. Stott; in Mexico, Rev. H. W. Brown . . . . . pp. 94–113

THE WORK EXAMINED.

SECOND DAY, FIFTH SESSION, WEDNESDAY AFTERNOON, JULY 3RD.

2·30 P.M. Song Service and Prayer—The International Lesson Plan—The Lesson Committee: Rev. Warren Randolph, D.D., U.S.A.—The Selection of Lessons: Rev. J. Monro Gibson, D.D.—Published Lesson Helps: Mr. Benjamin Clarke, London; Rev. F. N. Peloubet, D.D., U.S.A.—Daily Bible Reading Organizations: Mr. C. Waters, London . . . . . pp. 114–149

SECOND DAY, SIXTH SESSION, WEDNESDAY EVENING, JULY 3RD.

6·30 P.M. Song Service and Prayer—The Bible and the Sunday School—Faithful Bible Study Essential to Spiritual Life: Rev. R. Glover, Bristol—The Best Methods of Bible Study: Rev. John Hall, D.D., U.S.A.; Rev. Walter Hackney, Birmingham; Mr. James Bailey, London . . . . . pp. 150–181

THE WORK IMPROVED.

THIRD DAY, SEVENTH SESSION, THURSDAY MORNING, JULY 4TH.

9·30 A.M. Praise and Prayer—The Value of Existing Sunday School Organizations—Normal and Training Classes: Mr. W. H. Groser, B.Sc., London—Examinations for Teachers and Scholars: Rev. T. W. Holmes, Sheffield—Paid and Voluntary Sunday School Missionaries: Mr. Boston W. Smith, U.S.A.—Visitation of Local Unions and Schools: Mr. B. L. Green, Manchester pp. 182–209

THIRD DAY, EIGHTH SESSION, THURSDAY AFTERNOON, JULY 4TH.

2·30 P.M. Song Service and Prayer—Management of Sunday Schools—Recreative Evening Classes: Countess of Aberdeen, London—Primary Classes: Mrs. E. G. Wheeler, U.S.A.; Miss Annie S. Harlow, U.S.A. — Christian Endeavour Societies in Sunday Schools: Prof. Charles F. Bradley, D.D., U.S.A.—Adult Classes: Mr. Councillor Pitt, West Bromwich—Pleasant Sunday Afternoons: Mr. Councillor Mellors, Nottingham—Home Reading Circles (Paper): Rev. Dr. Paton, Nottingham—Boys' Brigade (Paper): Mr. W. A. Smith, Glasgow—Bands of Hope (Paper):

Mr. Wakely, Sec. Band of Hope Union, London—Drawing-room Classes (Paper): Dr. Gladstone, F.R.S., London . pp. 210–268

THIRD DAY, NINTH SESSION, THURSDAY EVENING, JULY 4TH.

6·30 P.M. Song Service and Prayer—Management of Sunday Schools—Memorizing the Lesson: Mr. F. A. Laing, Glasgow—Music and Worship in the Sunday School: Mr. Alfred H. Miles, London—Home Classes for Absentees: Dr. W. A. Duncan, U.S.A.—The Teacher and his Class: Rev. A. J. Schauffler, U.S.A. pp. 269–298

THE WORK EXTENDED.

FOURTH DAY, TENTH SESSION, FRIDAY MORNING, JULY 5TH.

9·30 A.M. Praise and Prayer—Reasons for Extension—The Field that Invites Us: Rev. Dr. Macfadyen, Manchester; Rev. C. H. Woodruff, U.S.A.—The Means to be Adopted: Rev. Charles H. Kelly London; Mr. B. F. Jacobs, U.S.A. . . . pp. 299–331

REVIEW OF THE CONVENTION.

FOURTH DAY, ELEVENTH SESSION, FRIDAY AFTERNOON, JULY 5TH.

2·30 P.M. Song Service and Prayer—The Next Convention, Time and Place . . . . . pp. 332–348

FOURTH DAY, TWELFTH SESSION, FRIDAY EVENING, JULY 5TH.

6 P.M. Grand Closing Meeting at Exeter Hall—Chairman: Right Hon. Lord Kinnaird—Addresses by Representatives of America, England, the Continent of Europe, India, and the Colonies pp. 349–376

SATURDAY, JULY 6TH.

Gathering of Delegates in the Grounds of Dollis Hill, Willesden, by invitation of the Right Hon. the Earl and Countess of Aberdeen pp. 377–382

APPENDIX . . . . . pp. 383–414

THE WORLD'S SUNDAY SCHOOL CONVENTION.

RECEPTION OF DELEGATES AT THE MANSION HOUSE.

The Lord Mayor (Alderman J. C. Whitehead) and Lady Mayoress received the delegates to the number of seven or eight hundred at the Mansion House on Monday evening, July 1st. Refreshments were served in the Long Parlour, and the company, after assembling in the Saloon, proceeded to the Egyptian Hall, where the orchestral band of the London Sunday School Choir and the Royal Handbell Ringers, attired as courtiers of the time of Edward IV., performed at intervals throughout the evening. The Lord Mayor, who was accompanied by the Lady Mayoress, took the chair on a platform at the end of the hall, surrounded by the orchestra, and amongst others on or near the dais were Lord Kinnaird, Count Bernstorff, Mr. and Mrs. Thomas Wilson (of Exeter), Mr. F. F. Belsey, J.P., Messrs. J. E. Tresidder, E. Towers, and C. Waters (Hon. Secretaries, Sunday School Union), Colonel Griffin, Mr. B. F. Jacobs (Chairman of the International Executive Committee Sunday School Union, and one of the chief promoters of the International Lesson Series), Dr. Randolph (Secretary of the International Lesson Committee), Dr. Peloubet (Boston), Rev. F. H. Marling (Montreal), Rev. Dr. Dixon (Baltimore), and Mr. Benjamin Clarke.

The Lord Mayor's Address.

Ladies and gentlemen, as chief magistrate of the City of London, I can assure you that I never feel more happy than when I am identifying myself with a good cause—(cheers)—and it affords me very great satisfaction indeed to have an opportunity this evening of receiving at the Mansion House those who are identified with Sunday school teaching from all parts of the world. (Cheers.) No one can doubt that in days gone by Sunday school teaching was of the greatest possible importance to every nation in which it was carried on. There is a general impression that Sunday schools were first established by Robert Raikes of Gloucester. His is a grand name, and one that ought to be had in remembrance in all countries of the world. (Cheers.) I am glad to know that there are present this evening some delegates from that ancient

city of Gloucester, with which he, the first leader of Sunday school work within the United Kingdom, was especially associated; but, while we give credit to Robert Raikes, we must not forget that Sunday schools were carried on in some countries long before his time. I think I should not be very far wrong if I were to say that probably the first to institute Sunday schools in the world was a man whose name will be associated with Christian reformation for all time. I mean Martin Luther. (Cheers.) He in a few years, as most of you well know, was followed by a man in our own country whose name deserves to be held almost in equal reverence. I mean John Knox. (Cheers.) But there is another also who did not belong to the Protestant faith, and who yet in his own way and in accordance with his own convictions did a great deal in promoting the principles of Sunday teaching. I mean Cardinal Borromeo. Many of our American friends who have come over in connection with this Conference, and who will in accordance with the habits of their countrymen go to other parts of Europe—(laughter)—will no doubt visit, as I have done, the cathedral at Milan, and they will there see the body of Cardinal Borromeo embalmed in the crypt. However we may differ from him in religious tenets, I hope that we will not forget that he in his day and generation, and in accordance with the views he and his fellow-countrymen held, did endeavour so far as he could to advance the cause of Christian teaching in his own country. (Cheers.) Well, after the time of Borromeo, there is no doubt that the Sunday school system obtained a very great impulse—at any rate it was very much advanced in popular estimation and usefulness, both in England and America. Now, I am happy in knowing that in Sunday school work America has always been to the front. (Cheers.) As far back as the end of the 17th century—no, it was immediately after the Declaration of Independence; and, although I speak as the chief magistrate of the City of London, I do not hesitate to assert that the Declaration of Independence was a very happy epoch in the history of America. (Cheers.)

At the end of the 17th century America took a very active and important part in the advancement and promotion and extension of Sunday school teaching; and I hope that in all efforts that may be made in days to come, especially in good work like that, we shall always find England and America united. (Loud cheers.) Well, I referred to the time of Robert Raikes. Robert Raikes, as you know, established Sunday schools in the year 1781, and there is no doubt that his work has had a great influence for good on the daily life, the Christian life, the social life of every family in the United Kingdom. (Cheers.) His work was extended from time to time into every town and every city in the United Kingdom, and there is no telling to-day what a wonderful influence for good the action of Robert Raikes in the establishment of the first Sunday school in Gloucester has had for the benefit of the United Kingdom and of the world at large. I hope and I believe that the name and memory of Robert Raikes will live in the heart and in

the recollection of every man who is a lover of his country and of every man and woman who has any regard for the religious teaching of the people amongst whom we live.

In the first instance, as you know, the teachers in Sunday schools were paid teachers, and it was not until 1786 that the idea of voluntary teaching in Sunday schools was suggested. It was first brought into prominence by our Wesleyan friends—I think they were then called Methodists (laughter and cheers)—in the town of Bolton, in Lancashire. A great many good things have emanated from Lancashire. (Hear, hear.) There is a vitality and a strength of force somehow about Lancashire people that one cannot fail to admire, and that they were the first to introduce voluntary Sunday school teaching cannot be considered as remarkable by any of us who know anything of the character of the people of that great county. But it was not until 1800, if I am rightly informed, that the system of voluntary Sunday school teaching came into very active operation, and then it was, I believe, that the Sunday School Union was established. (Cheers.) I said 1800. I withdraw that, as they say in the House of Commons; it was 1803; but still I am not very wrong in my figures. (Laughter.)

Well, I will confess I am old enough to remember when Sunday school teaching was not confined to religious instruction; secular subjects were taught also. At that time there is no doubt that Sunday schools were a kind of educational establishment for the great bulk of the poor in this country, who were taught secular subjects—reading, writing, and arithmetic—just as freely, and probably as well, I would not say better, for I rather incline to think in those days the standard of Sunday school teaching was not of the very highest order, but who were taught secular just as well as they were taught religious subjects. But the time came, and I cannot help feeling it very properly came, when the education of the people, so far as secular subjects were concerned, was undertaken partly by private philanthropy and partly also by State support.

In the early stages of primary teaching there is no doubt that, to a very great extent, the religious instruction was of a denominational character. I am not going to say a word against denominational teaching in schools. So long as a school is supported by a certain denomination, it is only right and fair that that denomination should have an opportunity of giving the distinctive teaching connected with its own body. (Hear, hear.) But in later years we have gone a little beyond that stage (hear, hear, and cheers), and we have reached a time when, in all rate and state-supported schools, religious teaching of a distinctive character is excluded. (Hear, hear.) I am one of those who were connected with the National Education League in its first stages. I must confess that I was then, as I am to-day, opposed to any distinctive teaching of a religious character being given in rate and state-supported schools. (Cheers.) This is what I want to come to. If you do away with distinctive teaching in primary schools, it becomes

a greater necessity for those of you who are connected with Sunday schools to take care that the religious teaching of those children who are brought up in rate and state-supported schools is not neglected. (Cheers.) You cannot get away from this, that so far as your Sunday schools are concerned, looking to the character of public education to-day, there is a greater necessity than ever for you to look after the religious teaching of poorer children. Compulsory education, if you follow the lines of freedom, means necessarily the exclusion of distinctive religious teaching. Unless, therefore, you do what you can to extend the usefulness of Sunday schools, I fear very much that the rising generation may to a certain extent be without that religious teaching which is desirable, not only in the interests of their own souls, but desirable also, to put it on a lower scale, in regard to the moral character and influence of the country. (Cheers.)

Now, I am very glad to know that on this occasion we are favoured with the presence of a large number of our American brethren. (Cheers.) I know it is a common thing to speak of them as our cousins. Well, to me a cousin is a distant relation (laughter), and I very much prefer to call them my brethren. (Cheers.) They are my brethren (hear, hear), and some of my ancestors went over with *William Penn*, and took part in the founding of Pennsylvania. I may say more, that one of the most charming Quaker books that ever was written, I mean the "Christian Quaker," was jointly written by William Penn and George Whitehead, one of my connections. (Cheers.) I am glad to feel that we have such a large number of our American brethren here to-night, and it is charming beyond measure to know that there are so many good people in the American Union who feel sufficient strength in their religious convictions that they will come all the way from the United States in order to take part in such a gathering as this. (Cheers.) It shows to me that, so far as the American Union is concerned, they take a higher standpoint than, I regret to believe, our neighbours across the Channel take, inasmuch as they find that liberty is not incompatible with the highest religious sentiments. (Cheers.) I am glad also to know that we have here a considerable number of our colonial fellow-countrymen. (Cheers.) I use the term fellow-countrymen advisedly, because I feel, and I am sure they feel, that they are part and parcel of this great empire, and I do know that in the religious teaching which goes on in our great colonies, more particularly—I speak especially of what I know of Australia and New Zealand—they recognise very much the necessity of the same energy and the pursuit of the same end in regard to religious instruction as we do in this country.

I had the pleasure some eight or nine years ago of visiting the Australian colonies, and I was very much struck when there at the great influences for good that were going on, and I was more struck than anything else by the activity which has been shown in our Australian colonies by the Young Men's Christian Association of England. (Cheers.) I was walking one Sunday evening with my eldest son, who

accompanied me up the main street of Auckland, in New Zealand, and as we passed a very handsome building we heard some music. We thought it was a theatre, but with the curiosity which is supposed to be specially associated with ladies, we thought we would go in and see what was going on; and it turned out, as we anticipated, that it was a theatre, but there was a religious service going on in that theatre which was of the most hearty and Gospel-like character I think I have ever seen or heard in any religious building in any part of the world (cheers), and when I made inquiry as to what the service was connected with, I was informed that it was the Young Men's Christian Association. (Hear, hear.) I said: "What! the Young Men's Christian Association? Have you such a body here in Australia?" The answer was, and I was delighted beyond measure to hear it—the answer was, "We have a number of branches here of your Young Men's Christian Association in Aldersgate Street, London." (Cheers.) Well, all these things seem to show to me that there is going on in all parts of the world a considerable amount of Christian teaching with a view to the evangelization and religious instruction of the communities in which these teaching institutions are carried on. I hope that that kind of influence may be continued in all parts of the world, and I cannot conceive that anything would tend more powerfully towards the dissemination of Christian truths than the meeting of Sunday school teachers in London on this occasion, where those who represent the Sunday school system in various parts of the world come to consult with each other in regard, not only to the necessities of the present time, but also—and this seems to me of the highest importance—in regard to what may in future tend to the more perfect dissemination and greater extension of religious truths throughout the world. (Loud cheers.)

The Lord Mayor, again rising, said: I omitted to mention the fact that Count Bernstorff, the representative of the German Empire, is amongst us—(hear, hear)—and I shall ask him to address a few words to you on this occasion. I hope, and from conversation I have had with him this evening I believe, he will be able to assure you that the general impression in regard to the lack of religious teaching in Germany is not true to the extent that many suppose. (Cheers.)

Count Bernstorff (*Berlin*).

My Lord Mayor, ladies, and gentlemen, I feel it a great honour to be able to express at the present moment those sentiments which I am sure are shared by you all. I mean expressions of deep gratitude to our chairman, the first magistrate of this city, for the very cordial welcome he has given to this Convention to-night. (Cheers.) For me, personally, it is not the first time that I have come to England. I have spent many happy years in London, and it is always a great satisfaction to me when I can come back to this city,

which has for so long been a second home to me. But that which I most appreciate here in England is its large and generous interest in all good work, wherever and in whatever country it may be done. (Hear, hear.) When the Lord Mayor of London receives his guests, you know that they are often men of great importance—they are Cabinet Ministers sometimes—and they give speeches of great political importance; to them everybody listens and wants to know whether some political secret will be unfolded. (Laughter.) Now, ladies and gentlemen, to-night there is nothing of that kind. There is no question of the politics of this great empire to be discussed to-night; no question of European politics, though they probably are very interesting at the present moment; nothing of that kind, only one great question of the politics of the Kingdom of God. (Cheers.) One feeling animates us all, that the Word of God shall be brought to the children of all countries.

You have been reminded by his lordship of the great German Reformer, Martin Luther, whose name is so well known, not only in our country, but also in this country and other countries, and it certainly is true that he was the first to show that the teaching of the Bible should begin in early years and that the children ought to be brought to the Saviour. But very often in Germany we have had very good ideas, but they have not been equally well executed. Now it was a friend from the United States of America, Mr. Woodruff of Brooklyn, who came to us in Berlin and other German cities, 25 years ago, and shewed us this practical system of the Sunday school. Now, we have in Germany at present schools where there is religious instruction, but, besides, we have a great number of Sunday schools. Of course, we have not so many as here or in the United States; but still I can say that the progress has been very good during these twenty-five years, and we hope that this great Convention will give a new impulse to the work. (Hear, hear.) Let me express once more our deep gratitude for the very kind reception we have had to-night. (Cheers.)

Rev. Dr. Dixon (*Baltimore*).

My Lord Mayor, ladies, and gentlemen, I cannot find words to express the great appreciation that we feel for the kind words of greeting you have just given us. We come with the greetings of millions of Sunday school workers in the United States. (Hear, hear.) On the *Bothnia* for ten days we had a Sunday School Convention from ten o'clock in the morning till ten at night. (Laughter.) It was frequently remarked that the *Bothnia* was the *Mayflower* returning to England. We returned with the result of the sacrifices and the fidelity and the prayers of the pilgrims. (Cheers.) Some of us have had an impression, sir, that a little over a hundred years ago, after we had shown ourselves a little plucky, you decided to let us alone and see what would become of us. We are glad, sir, that you

did—(cheers and laughter)—for we feel that now we return to our mother's greeting and her God speed. We bring with us the open Bible that we received from you. (Hear, hear.)

I hardly know why the distinguished chairman of this committee, having sought for several brethren who could represent truly the Sunday school and its activity, having been connected with it for many years, should have requested me to respond unless it be that they were anxious that something looking like Young Ameriea should do it. (Laughter.) In the New World we believe in the new, but in the old Bible our hope is still fixed—(cheers)—and as we look upon these old buildings with their beauty of architecture and their solidity of substance and form, we are reminded at every step of the old Bible, with a better architecture, with more beauty and more solidity than England's cathedral. (Cheers.) You have been the conservators of the truth—and there is such a thing!—and we young Americans ought to learn it, as making advance by standing still (laughter)—standing still to grow. Two boats were racing along the American coast, the captain of one noticed that the tide was stronger than the wind which was driving both boats back and he simply cast anchor and won the race. (Laughter and cheers.) We are in our age of drift—shall we say political drift, educational drift, scientific drift, religious drift?—and we need to have the anchor of the soul sure and steadfast—(cheers)—and those who hold by the anchor are those who make the best progress. (Hear, hear.) We come from across the water to represent also the aggressive idea in Sunday school work, reaching the poor and the degraded, the rich and the exalted, with the same book, the same Christ, and the same heaven over all. (Hear, hear.) And shall I surprise you to say that some of the delegates on the floor of this house travelled further to reach New York than they did after they left New York to reach England? (Hear, hear.) They live in what was known when we were boys and was marked upon the map as the great American desert. (Laughter.) That wilderness has been made to rejoice, that desert to blossom as the rose. I am not sure but that Chicago is on the edge of it—(laughter)—and other large cities are now in the centre.

But from California's golden shore to the shores of the Atlantic the effort of Sunday school workers is to teach the people, holding forth the word of light. God said, "Let there be light," and there was light; and it is ours not to speak light into existence, but to hold it forth as God has shown it out. We have never tired of the old sun, and the old stars, and the old moon, and the old mountains, and the old ocean, and Old England—(cheers)—England with her history proving that God has guided it certainly in the centuries recently passed. It is not always those ahead that guide. Some of us passengers were exceedingly anxious to reach England especially during the first two or three days—(laughter)—and now and then you would see a forlorn brother out on the prow, trying to put his head as near

the shore as possible—(laughter)—and one standing on a passing vessel might think he was leading the *Bothnia*. He was ahead, to be sure; he seemed to be leading: but out of sight was the rudder that guided, out of sight was the pilot with his hand upon the rudder, and whoever seems to lead out of sight is the God of the universe, with His hand upon the rudder. (Hear, hear.) Truly it has been so with England. May we not say equally so with America? (Hear, hear.)

We were delighted to hear that in Germany there is now systematic religious teaching; the fact is, the gospel of truth is going far and deep over the world. Until now it has girdled it: does it not shine even where England's standard, upon which the sun does not set, has not yet waved? I saw floating together the other day the Stars and Stripes and the Union Jack—(cheers)—and I said it would be appropriate to put above them both the cross of Christ. (Hear, hear.) These two standards linked with the cross! We English-speaking people are yet to christianize the world. A part of us climbed a high mountain, and we had to go nine miles along the crest. After we had travelled a mile we went into a cloud, dense as a London fog. (Laughter.) We could hardly see our way for three miles, the cloud still hanging upon the mountain. By-and-by the clouds on the sunward side began to separate, and we saw what one of the party called the battle of the clouds, and it was a sublime sight. A battalion of cloud rolling down the mountain side met another battalion of cloud, and they seemed to grapple until both were slain, and the sun with his light all the time glinting down upon it. After a while on the sunward side nothing but light, and then the battle raged right along the course. The cloud driven by the wind marched up the mountain side on to the top, and there was met by an avalanche of light. For one hour and a half there was a battle between the cloud and the sun, between darkness and light, until after a while the clouds were vanquished altogether, and we found ourselves in a great circular room carpeted with verdure and hung about with curtains of crimson and gold. And whenever the clouds from the sunward side shall be banished, it will not be long till the clouds on the side of infidelity and sin shall be banished also, and we hail the day in England, in Germany, in America, and in all the world, that is approaching when the clouds of the infidelity shall be banished before the rays of the Sun of righteousness. (Cheers.) This will crown Him as Conqueror and as Lord. (Cheers.) Let me return again our sincere, heartfelt gratitude, and I would like to compress into one sentence, if I could, the appreciation and gratitude of the millions of Sunday school teachers, and scholars, and workers who are represented by the delegates assembled here. (Cheers.)

Rev. F. H. Marling (*Montreal*).

My Lord Mayor, I am very glad that the colonies are to be honoured with a special representation in the greeting of this evening, for some-

times we have a little of the feeling that the elder brother in the parable expressed for the prodigal son when he came home (laughter) and had the fatted calf killed for him, while he got nothing. (Laughter.) We think a great deal of the prodigal son, who has been so grandly represented on this platform to-night (laughter and cheers); and we do not refuse in these days to go in when there is a merry-making for his return (laughter); but, at the same time, we think that the good boys who have always stopped at home, and always tried to do their duty by the old man, should have an equally good reception. (Cheers.) Now, I can very heartily reciprocate all that has been said by the Lord Mayor in regard to the brotherly feeling that is felt by Englishmen towards Americans. If any members of the British empire can do that, it is those who live nearest to the Americans, who know them best; and let me say, having not only lived by them, and lived and worked among them, and expecting soon to make my home amongst them again, the more you know them the better you will like them. That testimony I very heartily bear. It is certainly a very signal fact that there should have come over to England at this time 250 Christian men and women on no other errand than to consult together with the brethren of the older lands in regard to this great work of Sunday school instruction.

I believe such a voyage as that of the *Bothnia*, carrying such a company on board, has never been performed by any vessel since ships began to plough the mighty deep; and I can heartily testify to what my brother has already said in regard to the brotherly, hearty, joyous, even humorous, and faithful spirit that prevailed on board, together with the deep and earnest purpose that did not allow us to wait until we came to London and entered into the Convention to talk about the religious work of the Sunday school; but it was Bible, Sunday school, Christian work, and all such matters that were the theme of our songs, the theme of our conversations, and the theme of our meetings from morning till night, and we often said that that ship was in one respect like heaven, "where congregations ne'er break up, and Sabbaths never end." (Laughter.) We have had a ten days' Convention already upon the waters, and we are expecting a four days' Convention upon the land. We were greatly disappointed in not being able to reach London on Saturday evening, but we arrived at Liverpool at midnight on Saturday, and already we had agreed, as Sunday school workers, to show our honour for the day of the Lord by not travelling (cheers) to London even in the earliest hours of the Lord's Day, and we had a real feast in Liverpool. London sent its representative in the person of the Rev. Dr. Oswald Dykes, who gave those who had the privilege of hearing him one of his noblest sermons; and the Sunday school workers of Liverpool, with immense expedition and good management, got us up a welcome meeting, and in the evening, services were held in the Young Men's Association Hall, such as made those who were strangers feel that the heart of England was warm and the handclasp firm in connection with this work for Christ. (Cheers.)

If you will allow me a personal reference, I came from the county of Robert Raikes, and my grandfathers on both sides were engaged in the early form of Sabbath schools to which you, my lord, have so accurately referred. I just remember in my boyish days, in one of Whitfield's places of worship, seeing the old writing-desks turned out because the public schools were then giving education to children. That was the case, as his lordship has said. What a contrast between the Sabbath school of that time, with its teachers, its elementary instruction in A B C, and the Sabbath school idea as it has been developed in America and in England! The Sabbath school has grown to wonderful proportions in America. It is not so much a mission from the richer to the poorer, as it is an agency of the Church for educating the whole of its own children of all ranks under the most cultivated teachers, and with the most advanced helps from professors and others versed in the knowledge of the Word of God. And, although sometimes you may think the American habit of mind a little too lively, and perhaps not sufficiently solemn and reverent, the words that my brother has spoken on this platform to-night, and the tone in which these words have been spoken, express the true and deep conviction of the great masses of the Christian workers of America. (Cheers.) I am sorry, sir, that I cannot speak as you have done in regard to the Australian colonies. I represent those of British North America, but the same words apply to both. We have the Sabbath school, we have the Young Men's Christian Association, we have vigorous and prosperous churches, we have, we think, something of the conservatism of the old land, with the enterprise and aggressiveness of the new, and very heartily, in the name of my brother colonists, do I thank the Lord Mayor of London for the reception that has been given us to-night. (Cheers.)

LORD KINNAIRD (*President of the Sunday School Union*).

My Lord Mayor, Lady Mayoress, and Christian friends, I am sure it would be out of place if we in the small country at home did not join in this vote of thanks, if you may call it so, to the Lord Mayor for inviting us to this, the opening meeting of what I believe will be a great Convention. (Hear, hear.) We feel it to be especially kind of the Lord Mayor and Lady Mayoress to welcome us here. Some of you came from distances, and perhaps are more accustomed than we have been to have Conventions of this kind patronized by the highest authorities; but I am glad to say we live in days of advance and improvement, and I think one of the great improvements is that it is recognized by those in authority in our great towns, and especially in this, the chief city of the British Empire, that Sunday school teachers are doing a national work, in a way that was certainly not recognized twenty or thirty years ago—(cheers)—and I cannot but think that the keynote of our Convention has been struck by our coming here this

evening. It has been suggested that we have not come together to talk about any new standards of belief or any new creeds, however popular they may be in some quarters. We have not come to set up any new theological standard with regard to Sunday school teachers. The essential land-marks of truth do not change: they stand immoveable, like St. Paul's, the Royal Exchange, or Westminster Abbey, as amongst the things which remain, though their surroundings may be subject to change.

We who live in this country have to learn a great deal from brethren in other parts of the world. I have twice visited America, but have never had time to go to Australia. I have gone half-way—to India—and I hope before I die to visit my compatriots in the great Australasian colonies. (Cheers.) I do feel, whenever I go to America, I come home with larger ideas with regard to Christian work. Not that I believe merely in large things. To show what can be done across the water, a friend in New York wanted a good church and Sunday schools. He called his friends together, and in a very short time raised £30,000 to build just a Sunday school and three or four other rooms for church work. (Cheers.) I doubt, if we sent round a subscription list here for school buildings, if one congregation in twenty would get such a response. There are, no doubt, some exceptions. In the north of England there are some very fine Sunday schools, and in London too. I hope friends will tell us how they manage to persuade the rich people to give money for these fine Sunday schools. I am sure it is no good to expect to keep the upper classes in our Sunday schools till we have proper buildings. It is the custom to regard Sunday schools as for poorer classes and mission districts. In the United States they have hold of the right idea that every one should be represented in the Sunday school.

There is another thing with which the Lord Mayor will be pleased. I heard from a friend last week that in one part of Canada they had regularly throughout the whole district Sunday schools in every prison, and they are welcomed by prison authorities. (Cheers.) Ladies and gentlemen go and are welcomed in the prisons and reformatories and penitentiaries. I think that is a first-rate idea. And it would be a good thing if we could in this way get at some of the unfortunate classes, the lapsed classes as they are called. There are many who are outside our Sunday schools and churches, and we want, if possible, to get them in. We must go ahead and make a new dedication of ourselves to the Sunday school work. We want not only fresh ideas, but we desire to know how to carry them out in practice. We want the perfect machine and the loving heart brought together. I hope the effects of the Convention will be felt in all parts of the United Kingdom. In conclusion, and as representing the United Kingdom, I return the Lord Mayor and Lady Mayoress our hearty thanks for having invited us here this day, thanks in which our American, Australian, Canadian, and Continental friends cordially join. (Cheers.)

COLONEL GRIFFIN (*London*).

My Lord Mayor, ladies and gentlemen, I stand to-night in a somewhat peculiar position. We are here as representing all the various quarters of this great globe. My mother was born in Scotland; my wife is of the same nationality. I was born in America. My heart and interest are largely there, but for the time being I am resident on this side of the water. For many years I was actively engaged in Sunday school work in America, and as a worker there I claim to be with others a guest to-night. As an English citizen, or English resident rather, for I am not a citizen, and a member of the Sunday School Union, I am here as a host or one of the hosts to welcome our friends. Therefore to-night, my Lord Mayor, not only on behalf of America, I being a son, but as a resident in England, I wish to second most heartily the resolution which has been proposed. As an Englishman I have acquired some of the secrets connected with Sunday school work, and even you, my Lord Mayor, may not be quite conversant with the fact that the friends who have discoursed to us sweet music to-night are all Sunday school workers. (Cheers.) Our friends the bell-ringers only some short time since made an excursion through Sweden and Norway, and as the result of their visit they handed in over £200 to the Continental mission work of the Sunday School Union. (Cheers.) Our friends upon this platform constitute the London Sunday School Choir, and we feel proud of them. (Cheers.)

I am pleased to have this opportunity of acknowledging the services both of the ringers and of the Sunday School Choir, and, if I may be permitted, I would like to add to this resolution one other item, that is, our special thanks to the Lady Mayoress for gracing this assemblage by her presence. (Loud cheers.) We are deeply grateful to you, sir, for encouraging this World's Convention, for the reception which you have accorded us to-night, only adding one to the many kindnesses you have done, not only to the English people, but to those from many lands. (Cheers.) As an American, I can say that Americans fully appreciate the honour you have done them to-night, and from the English side I can say that, knowing as we do your many labours and the services you are called upon to perform, we are doubly grateful for this reception. (Cheers.) As the Lord Mayor cannot put this resolution, I will ask those who are in favour of the resolution proposed by Lord Kinnaird, and which I now second, to hold up in the first place their hands. (All hands were held up.) As Englishmen are not quite conversant with American ways, I want the American portion of this assembly to give the Chautauqua salute.

There was immediately a waving of handkerchiefs in all parts of the hall, accompanied by cheers.

The Lord Mayor said: Ladies and gentlemen, it is certain that we in this country are not altogether used to the latter part of that ceremony, and I take it that it was specially intended in honour of the Lady Mayoress (cheers); and, if so, I think I would say, at least I would say if she were not present, that it is thoroughly deserved. (Cheers and laughter.) The Lady Mayoress is, I can assure you, as sincerely anxious as I am at all times to associate herself in good work (cheers), and it has given us both very great gratification indeed to receive here on this occasion so large a gathering of Sunday school teachers, and more particularly because we have reason to believe that those who are assembled here represent to a very great extent all denominations of Christian bodies. (Cheers.) It seems to me that what is wanted in these days more than anything else is the union of all bodies, so far as they can possibly go together, in the promotion of good. (Hear, hear.) In days gone by, I am very much afraid that the different Christian denominations have been rather inclined to assert their own views than to see how far they could unite for the common cause. I cannot help feeling that, while we may hold to the views we have that are non-essential, we should never fail to endeavour to act together in all that is essential for the promotion of Christianity. (Cheers.)

Now I am going to tell you a secret. This is, of course, a private gathering to-day, and what I say will not be noticed by the press. (Laughter.) I am receiving here to-day Sunday school teachers—delegates, I think, is the term—from all parts of the world. To-morrow it will be my very great privilege to give a dinner in honour of the archbishops and bishops of the United Kingdom. You are aware, probably, that last year there was what is called a Pan-Anglican Synod, and you are aware, probably, that an encyclical letter was circulated afterwards. In that encyclical letter a recommendation was made that the ministers of the Established Church should endeavour as far as possible to work in harmony with other Christian denominations. (Hear, hear.) I read that letter, or perhaps I ought to say such portion of it as I had time to read—lord mayors not having much time at their disposal—and I think I gathered the spirit of the recommendation, and I have invited, to meet the archbishops and bishops and clergy of the Established Church of England to-morrow evening in this hall, at a banquet, many of the leading Nonconformist ministers within the metropolis. (Loud cheers.) I know that that is an entirely new departure—there have been some new departures within my year of office (cheers)—but I am very happy to be able to say that my suggestion has been received with the utmost cordiality by the leaders of the Established Church of England (cheers), and it will be to me a very sincere pleasure indeed to feel that, on the first occasion when the great leaders of the different Christian denominations of this country meet together in this hall, I am the Lord Mayor for the time being. (Cheers.)

Now I will come back to the resolution. I am deeply grateful to you for the very cordial reception you have given to the resolution proposed by my friend, Lord Kinnaird, and seconded by Colonel Griffin, and it has afforded me and the Lady Mayoress the very sincerest satisfaction to see you all here on this occasion; and if the result is in any way to promote the public good, either social or religious, we shall feel ourselves amply repaid for what little labour we have incurred. (Cheers.)

The company then adjourned to the saloon for light refreshments, and shortly afterwards separated.

FIRST DAY.—FIRST SESSION.

Tuesday Morning, 2nd July.

PRELIMINARY MEETING OF THE CONVENTION AT THE CONGREGATIONAL MEMORIAL HALL.

While the delegates were assembling several hymns were sung with the assistance of a small contingent of the City of London Choir under Mr. Luther Hinton. The hymns included "Saviour King in hallowed union," and "Let all men praise the Lord."

At 10 o'clock Lord Kinnaird moved that Mr. B. F. Jacobs, one of the principal workers in the United States, should take the chair. This was put and carried by acclamation.

Mr. B. F. Jacobs (*Chicago*).

Beloved friends and fellow-workers, I am sure this morning that most of all we shall need the presence and power of God. Let us spend a few moments in worship. Our brother will kindly lead us in a song of praise.

The hymn "The God of Abraham praise" was then sung with much heartiness.

The Rev. B. W. Chidlaw, of Ohio, was called upon, by the Chairman, as the oldest Sunday school missionary in the United States, to lead them in prayer.

The Chairman then read the 145th Psalm, making a brief comment upon some of the verses.

The Rev. E. W. Shalders (London) then engaged in prayer, after which the hymn, "Come Thou, Almighty King," was sung.

The Chairman having read the 1st chapter of the Epistle to the Romans, and offered prayer, and the meeting having sung, "Gracious Father, bless, we pray," he addressed the Convention as follows: Beloved brethren and Christian workers, I am very grateful to you for this mark of your kindness and confidence, and pray that God will give me grace—and I ask you to pray that I may have this grace—to discharge those duties for the brief hour I shall occupy this place, to His glory and our good.

I congratulate you upon the gathering of this Convention. We are met in the first Convention, properly called a World's Convention, of Sunday school workers. We have come from many different parts of

the earth. We are looking up to one God and Saviour, and Holy Spirit for guidance, and, brethren, we meet to-day in humble dependence upon Him.

Let our eyes go to the ends of the earth, that we may be able to ascertain where the need is and what we can do to supply the need. Jesus Christ was the discoverer of childhood. The child had a very little place in history before Christ. You may turn over the pages of that Bible for 2000 years and you could count all the boys and girls upon your fingers. It was the Saviour that took an unknown child and placed him in the midst of the disciples, and that child has been in the midst of history, and art, and poetry, and music, and of the Church, and of heaven from that day to this. (Cheers.) It is wonderful, indeed, that upon such a day of light and privilege so long and dark a night should have settled. But I would remind you that it is only a little over a hundred years ago that another man in a country across the Channel here, in Germany, discovered the laws of the child's mind, and has given us very many hints to guide us in our teaching work; and these two great thoughts should be before us—the Gospel of Jesus Christ, the great truth of religion, and the education, the development, the building up of the mind and character of those who are committed to us. It is a wonderful work.

There is need to-day everywhere for the work; God has given us great privileges, great opportunities—the very greatest opportunities that were ever given to any man or woman since the Lord of Glory went back to His home. We have the supreme opportunity and privilege—let us pray that it may be ours to improve these opportunities. Let us pray that it may be ours to do that which God has committed to us in the very best possible manner. I will not take up your time, but only suggest to you that every delegate in this Convention bears an important part, and each one of us will have some great duty and responsibility given him here and at home.

It is necessary for us that a few rules shall be put in force for our guidance, and I am glad to tell you that the next session and the future sessions of this Convention will be a little nearer the earth on which we are supposed to live, and not quite as far towards the sky. (Laughter.) We are to meet this afternoon and on all the other days and evenings of this Convention, except Friday evening, in the City Temple (cheers), where the Rev. Dr. Joseph Parker usually preaches. (Hear, hear.) It is a very short distance from this place, and will accommodate us all. Arrangements will be made and stewards appointed—I will say to the American brothers that is what we call "ushers." (Laughter.) I will ask that some competent interpreter be placed at my side to explain to me English words I do not quite understand. (Laughter.) It is a very important thing that we understand the language we are addressing to each other.

A gentleman, the Rev. Dr. Newall, engaged in mission work in Paris, was in our company and invited us to go to France and hold ten

Sunday school conventions in the states or departments, and then come back to Paris for a national meeting. I said: "Dear brother, we cannot go—we cannot speak French." "It is a mercy to God you cannot," he said; "if you talk French as you talk English, we would never understand a word. (Laughter.) But," he added, "if you talk to the people and have an interpreter by your side and stop every thirty seconds while your words are explained, we will get out of you all that is most important, and separate all the stuff we don't need to hear." (Laughter.)

So I will ask for an interpreter. We will try and have the sittings in a manner that will bring delegates from different parts of the world together, that the brethren may have a chance to consult. It will greatly facilitate the work of the Convention if you will just now let us have these blanks filled up, that all the delegates of the Convention may be enrolled properly. Many of you have received them, and have them filled.

Suppose every one who has not done so takes a blank and writes his name: not the initials only; let us know who you are. In the next place, the country and post office address—that is to say, the city, town, or village where you live, that if any one should care to write to you or send you anything they may know where you are.

In the fourth place, whether you are a pastor, a superintendent, or other officer of the school, or a teacher, or if any of you from America are adult scholars, for I wish to say to you that a large number of scholars in American schools are from twenty-one years of age up to seventy. (Cheers.) We can turn out whole classes of men and women from forty to sixty among the very best Christians we have.

I am glad to see we have got more people here than there are blanks. Time we had. We have had blanks and nothing else. (Laughter.) Please notify any delegates not present of the importance of this work. You would regret receiving a publication of the report of the Convention and finding your name is either omitted or spelt incorrectly. They say the glory of war is to be shot, and after the battle have your name mis-spelt the next morning. (Laughter.) We will try to provide for a revision of the enrolment.

We have some few people among us who cannot climb the golden stair, but they will be here at the other sessions, and we will get all the names. I will ask that these delegations from any part of the world representing countries or nationalities will agree upon one or two names, perhaps two or three names, from among yourselves and hand those names to the Chairman, that in case committees are desired we may have them here. It will expedite the business of the Convention.

On the *Bothnia*, this matter was attended to as far as the 230 delegates from the United States on that ship were concerned; but there were some delegations from Ohio and the Dominions of Canada and Newfoundland. If brethren would attend to that, it would help them. I knew Ohio was represented by nine on the *Bothnia*, but there were

twenty-one on another ship, and they might like to have a voice in the matter. (Laughter.)

You will notice next in order upon the programme is the address of welcome by our distinguished and beloved brother and Christian worker, Lord Kinnaird. I have great pleasure in calling upon him. (Cheers.)

ADDRESSES OF WELCOME.

Lord Kinnaird (*President of the Sunday School Union*).

I am sure I shall be carrying out the wish of the Convention if, before saying anything further, I state, what perhaps many of you know, that our beloved friend—and I believe he is as much beloved out of England as in it—George Williams, has had a very sore and sad bereavement; he has lost a beloved daughter—I think it is his only daughter—one who with his beloved wife has travelled with him, in most of the journeys he has taken in the service of God, and for the good of men. She has been taken away very suddenly by diphtheria. You know what a warm heart he has, and how he must feel this. And I am sure I shall be doing what you would wish if I ask the Secretary to prepare a vote of condolence to be conveyed to him. (Hear, hear.) I know I may take your silence as giving consent. (Hear, hear.) We shall bear him up in our hearts, and we pray that God will be with him. As a past President of the Sunday School Union, he would have been at all our meetings, I am convinced. I will ask the Chairman to sign the vote of condolence and transmit it to Mr. George Williams. (Hear hear.)

It is now my pleasing duty, as President this year of the Sunday School Union, to offer a most hearty welcome to our brethren who have come from all over the world. (Cheers.) As this is known as "The World's Convention," we welcome our brethren without regard as to who are to be first in this work or who are to be last; the last shall be first and the first last: that is to say, we are all equal because all one in a common and blessed effort.

I will not name the different countries represented, because the list is too long. I believe we have representatives from every country and of almost every nationality. On this side of the water we have been looking forward to this Convention for a long time. Prayer has been going up throughout the length and breadth of the country, and we have thus been in touch with the brethren all over the globe.

We are a practical Convention, and we are met for business purposes. We have a common cause and a common name, and we all come together irrespective of our nationality, sect, or denomination. It would be somewhat difficult here to find out our differences, and we do not want to find them out. (Hear, hear.) We do not intend to tabulate on any paper the denomination we belong to. (Cheers.) It reminds me of a gentleman on the platform here, who was on a certain committee

with a number of Episcopalians and members of other denominations. One said to him, "Brother, whom do you represent?" He said, "I am not quite certain, but I think, if you send over to the London City Mission, they would tell you whether I am an Episcopalian or a Nonconformist." (Laughter.) He is, I suspect, one of those who believe in Christianity first and churchianity afterwards. What we aim at above all things is to bring the children to Christ; they will then find their own way into the church. There is one common danger which was referred to last night; I do not know whether it exists in Australia, I know it exists on the Continent, and I believe many in America and Canada are finding it out. We have got to rally round the old-fashioned Sunday. (Cheers.) A good many of you did not get here last Sunday. You spent it in Liverpool, and I believe you had a very happy Sunday. I would like to know the private opinion of some of you after the *next* Sunday you have had here, whether it strikes you that we have gone backward on the Sunday question in the last ten or twenty years. We on the spot cannot altogether see, but some of us think there are indications that our Sunday has been encroached upon. If it is so, I think it is time we rallied together, and said, "We are not going to have our Sunday taken away." (Cheers.) You in America have been having some very serious talks about it, and you are going to take care that your Sunday is not taken away. If we are to keep our Sunday, it must be by showing the children what a boon it is, and will eventually be to them, and by impressing on them the necessity of keeping a tight hold of this precious privilege, lest it be lost or exchanged for all the frivolities of a Continental Sunday. Let us rally round this sacred cause. The Sabbath is the Lord's Day; but we recognize it was made for man, and that it is a matter of supreme importance to the working classes that they have their day of rest. Well-to-do people can take care of themselves in this matter.

I heard a good story on that point. There was a man in Scotland, a shareholder in a certain company, who was trying to increase the dividends by increased Sunday traffic, urging that it would be a great thing for the working man to be taken out to the beautiful fields and waterfalls—how it would elevate them and all the rest of it. An old Scotchman present took out his Bible, and read this text: "This he said, not that he cared for the poor, but because he was a thief, and had the bag and bare what was put therein" (loud cheers). He thought the poor would not wish to be taken a long thirty or forty miles' journey at the expense of other people's Sunday. And it will be a bad day for Sunday schools if the Paris or Continental Sunday, as we call it, should get into Old England or Scotland. (Hear, hear.)

May I now say on behalf of the London Committee how cordially we welcome you and rejoice in this gathering. I believe the journey of our friends who came over in the *Bothnia* will be a practical sermon. Why? Because it is the first time that a steamer has been engaged to cross the Atlantic by men who came for the special purpose of manifest-

ing their interest in young people and in Sunday schools. (Cheers.) I do hope that at this Convention there will be a fresh consecration of each one of us. We want this to be a meeting of consecrated men and women actuated by one motive—the burning desire to bring Christ to the children and the children to Christ.

Unless we get the children before they are fifteen years old it is a very difficult task to get them after. And unless we can teach the young people the Word of God before they are one-and-twenty, they will be of very little use to the church of God during the rest of their lives. There are plenty of people who will never be any good in the cause of Christ, because they have not served an apprenticeship to it. May God bless us. May we occupy till the Master comes. We welcome you here, and trust you will impart to us some of your enthusiasm and some of your ideas. And in this Convention let us never, from the beginning to the close, forget that we meet together to do honour to our Lord and Saviour Jesus Christ. (Cheers.)

MR. F. F. BELSEY (*Chairman of the Sunday School Union Committee*).

It is, I believe, my duty and pleasure as Chairman of the Convention Committee to add a few words of hearty welcome to those so fitly spoken by our noble president. If you and your party from the *Bothnia* had landed and been received on the western shores of our island, you would have found a language in use there rather more difficult to comprehend than that of which you complain this morning. I may say, in quoting the phrase I want to refer to, that you would probably have found it decorating the walls on an occasion of this kind. I will not attempt its pronunciation, but I will translate the words, which would have read, "One hundred thousand welcomes." I am glad that Lord Kinnaird and I can stand here representing the London Sunday School Union and can voice the thoughts and feelings of the adult Sunday school teachers of our country, and we can bid you 500,000 welcomes. If to these we add the sweet trebles of our children, there are more than five million notes of welcome; all these we give, asking you to accept them in their fulness and depth. We delight to find so great a gathering on such an occasion, and I cannot help thinking that we can, in this age when all things are being questioned, quote a Divine authorisation for such an assembly as this; those grand old conventions of Israel three times a year, when all the tribes went up to Jerusalem, foreshadowing that great Convention foretold by Zechariah, when all nations shall go up together, under the penalty of Jehovah's curse, at His command, to give Him praise. We feel that we are carrying out here a Divine idea and purpose.

If I may pass from Divine inspiration to those memorable words of a great warrior, "Veni, Vidi, Vici," I may remind you that from coming he went on to seeing and conquering. We have come, and we want to see and to conquer. First of all, to see our Master here amongst us

with the eye of faith, with the little ones around Him and His hands lifted up in blessing, and pointing us to childhood as the most hopeful field on which to sow the Gospel seed. We have come to see each other and to grasp hands separated in toil by thousands of miles of distance; and beyond all this we want to see our difficulties together, and together to look at our plans, and to look at those broad fields which still invite the labour of the Sunday school teacher, and, having seen, we want to conquer. We want to go forth from this great opportunity of viewing together these difficulties, in the power of the Holy Spirit to conquer them, to occupy these fields, and win the youth of our world for Christ.

First of all, let me extend the hand of welcome to our American brethren whom it was a few hours ago my privilege to receive on the dock at Liverpool. We give you the heartiest of welcomes. We are glad the boat was a little slow; you have been insulated, and we trust the electricity has been accumulating; cut off from the influence of the world and society, you have been thrown together, and we trust you are coming here to discharge that electric force and give us the influence coming from utterances charged therewith. We are glad to see amongst you such veterans as our old friend in the chair; he always has plenty of electricity about him, while that other old veteran in the corner (Rev. B. W. Chidlaw) is the most family man in this hall, for 500 Sunday schools call him father.

Is it not delightful to see France and Germany linking hands here? Here they are one in Christ and one for Him? And we are hoping as they go back to their work on the Continent the sowing of this Gospel seed will help these nations to grasp in tender forgiveness each other's hand and live in harmony and peace for ages. I do not know anything about the order in which we should put folks on this occasion; but I think really the next group ought to have come first, as they are the subjects of our own beloved Queen. Our colonial friends, I am delighted to welcome you. Then, more, we are delighted to welcome friends representing not only the native churches in heathen lands, but the representatives of many of our missionary societies.

If there is one thing we hope more than another, if there is one result we hope this Convention will obtain, it is the planting of Sunday schools, after the English and American fashion, side by side with the native Churches in heathen lands, that those converts who have professed Christianity may, having to take up the work of teaching Christ, learn more of His Word and truth, that so they themselves may enjoy the blessing we as Sunday school teachers have enjoyed in this country, in teaching others themselves to be taught, and be strengthened for Christian profession amongst the many temptations of heathendom.

Now, let me bring my words of welcome to a close. We are a commercial people. We have had fiscal conferences and so on, and looking at free trade and all its teaching we have come to the conclusion that it is a very happy thing for this country that its imports exceed its

exports. I hope that great principle will be still maintained amongst us here and that it will be our joy and pleasure when we total up the results of this Convention to find that our English Sunday schools have gathered more hope and blessing, and that we shall have to say Thank God, our imports have exceeded our exports.

REPLIES TO ADDRESSES OF WELCOME.

Rev. Dr. John Hall (*New York*).

I have only come in during the last two or three minutes, and did not expect the honour you have conferred upon me. I do not know whether I belong to the imports or to the exports, but I know that it is a very great pleasure for me to be here and to meet so many earnest fellow-labourers in this noble work. I can only say, before sitting down, that I hope, as the greatest blessing we can have here, that we shall realize the presence, help, guidance, and grace of the Holy Spirit, without whose power working in us and through us, one by one, and as a Convention, we must be comparatively helpless and useless. Let us look for the Divine Spirit that He may direct us in everything we have to do.

Dr. Hall then, at the request of the Chairman, led the meeting in prayer for a special blessing on the Convention.

Rev. Dr. Cuyler (*Brooklyn*).

It would be much more natural for all of us, in addressing your lordship, just to dismiss all the official title, because we want to regard you as our beloved brother Kinnaird. On behalf of America, I thank you and our dear brother Belsey for the welcome you have given us. I do not doubt that it comes from your warm hearts, and also from that great, big British heart that throbs, this morning, behind you.

We Yankees are not strangers here. We have only come back simply to greet our kith and kindred in the dear old homestead. We are all at home here. We go into the Chapter House at Westminster, and see the place where our Saxon ancestors rest. We love to linger in the old burial ground, where our fathers sleep ; beside them Bunyan and Watson yonder in Bunhill Fields ; and across the way where the dead hands of John and Charles Wesley are still ringing ten thousand Methodist church bells around the globe. On the embankment we stand before the statue of Raikes, the father of Sunday schools.

Brother Kinnaird, we all uncover before the glorious memory of that king of modern philanthropists, the glorified Shaftesbury. We Americans live in a pretty large country, with some very large ideas. They say that some of our trees in California require two men to see to the top of them. But, when we come here, we come to a city that

is the most wonderful of all cities the world ever saw; a city that would contain New York, Philadelphia, Chicago, and other American cities, with something of a margin left. Standing in the midst of this metropolis of the world, we feel how stupendous is the problem of the hour:—How to win for Christ, how to capture, the city that rules the countries which rule the world! And who is to have this great city Christ or Satan? We have to face these problems. The Christian who shuts his eyes to the tremendous perils of this hour is a fool. The Christian that will not face them on behalf of his Master is a coward. We have got two ideas to present for meeting these problems:

First of all, we can only save the world by saving the children. If you save the children, you save this country, and win it for Christ. We in America have done a great deal in Sunday school work. Some years ago, we thought we were somewhat ahead of you in England: but, after all, I am not certain of that. While we are justly proud of our magnificent Sunday schools at Bethany, we come over here and see schools of which you need not be ashamed. You, in England, combine American dash with English system.

In America, the motto is, "Go-ahead!" In England, the watch, word is, "All right!" With the American go-ahead and the English all right, you have got the right principle, carrying out which you may conquer this world for Christ. The other thought is, oneness in the one adorable Master, for the one glorious purpose for which He shed His precious blood. He came to seek and save the lost. A great deal has been written about the unity of denominations. I believe in denominations on this earth. But the great idea, after all, is that members of the family of God should love one another, no matter what the denomination with which they may be identified.

In such a work as this in which we are engaged, denominationalism is of no more account than the colour of your eye or the height of your stature. What is the good of talking everlastingly about unity. There is an immense amount of breath wasted in talk of that kind. The only way to get at unity is just to practise it in Christian work. Horses unharnessed will soon fall to biting and kicking one another. Harnessed, and with a good load to pull, they will pull together.

When Christians happen to have nothing particular to do, they will commence a controversy. When at work they are too busy to fall out by the way. There is a controversy going on now—whether we have got any Bible or not. Let this Convention stand for the infallible Word, and for every jot and tittle. Let us take our stand for the glorious old Gospel of Jesus Christ, for the Word of God as the supreme and infallible rule of faith, for the dear old precious doctrine of the blood of the crucified Saviour atoning for sin and providing a passport to heaven. So let us be one, that our hearts may beat together.

I give you a motto for this Convention. Dear brothers Kinnaird and Belsey, we rejoice to meet so many Christians of dear old England

assembled at this World's Sunday School Convention. Representatives are here from America, Australia, and the new-born nations. Irishmen are here from behind the ramparts of Derry. Welshmen are here from the land of Christmas Evans, of Howell, and Harries. Scotsmen are here from that land whose every loch is a poem, and whose every mountain is a Covenanter's home. Our Continental brethren are here from the land of Luther and Christlieb, from the land of Coligné and Pressensé, from the land of Calvin and Zwingle and D'Aubigné, and the land of William the Silent. Now, let us form a sweet compact, and run up this motto: UNION IN CHRIST FOR A WORLD WITHOUT CHRIST."

The CHAIRMAN: We must be permitted to hear how they are getting on in Germany from Count Bernstorff, whose no less distinguished son occupies a prominent place in his own Government. I was going to ask the delegate from France to step up and take his hand for a minute.

The spectacle of French and German delegates clasping hands on the platform was hailed with prolonged applause.

COUNT BERNSTORFF (*Berlin*).

It is a great pleasure for me to be able to express my heartfelt thanks for the kind reception given to us. We have been looking forwards to this Convention, and hope it will be a great blessing to the cause of Sunday schools all over the world. I am sorry to see that the Continent of Europe is not represented by so large a number of delegates as America; but the Americans have greater facilities for travelling than we have, and beyond that they hear their own language here, and can be understood. Many of our friends on the Continent, while they speak many different languages, do not speak English, and they feel they might be misunderstood if they did not speak English. Seeing the great number of delegates from the United States gives me one great hope. In the States, Sunday schools have existed for one hundred years; in Europe they have only been twenty-five years; but I hope, if there should be another Convention seventy-five years hence, Europe will also send a greater number of delegates than is the case at present.

I do not know whether personally I like the word Continent. You, dear English friends, put us all into the Continent, into one large bag, and yet there are a great many differences, many different nations. For instance, I cannot deny that I feel greater national sympathies when I go beyond the "silver streak," or beyond the Atlantic, than when I go to some countries that are nearer to us.

There is, however, one great idea in the word Continent, that which holds together. I think the cause of Gospel and religious teaching, teaching people and children, ought to hold together the whole Continent of Europe and Christian people all over the world. I am able to

speak for the Continent and Europe, for I have visited Sunday schools in several countries of it. I shall never forget the happy hours I spent in Paris in 1887, and I remember visiting St. Cloud with the happy children. I have visited Sunday schools in Spain, and I know what help they are for the reformation of Spain. But even there great difficulties are put in the way, yet the schools have a hold on the hearts of many of the children. On my first visit I was told that a Roman Catholic lady made great efforts to prevent children going to the Sunday schools by offering them cakes and entertainment in the afternoon.

Notwithstanding this, the children preferred the Sunday school. I have been able to visit the Sunday school of the Waldensians, where I saw M. Pochet, who told me that the Sunday school was a great help to the Gospel, and he also told me the story of a boy whose mother did not wish him to go to the Sunday School, but he went. The next time he attended he received a good flogging, but he went back and preferred the Sunday school and the flogging to staying away.

I know the help Sunday schools have been to the cause of Christianity in other countries, and have seen the blessing of Sunday schools in Switzerland, Sweden, and Norway, and I have recently heard of a new one being started in St. Petersburg. I should like to speak not so much as a delegate as one who stands himself in the work. It is a most blessed thing to stand practically in Sunday school work.

There is a memorable day in my life this year, the twenty-fifth anniversary of the first day I entered a Sunday school as a teacher. My teachers presented me with a Bible with the dates 1864—1889 in it. I mention this because I consider it to be one of the greatest blessings to be able to work in Sunday schools. I was only twenty when I began to teach. I might have begun earlier, but it was only then that Mr. Woodruff came and showed us how to do practical work.

Sunday schools are working out great principles in religious life—one the principle of a Sunday. You in England and the United States are defending your Sunday, and I hope you will continue to do so. We on the Continent are not defending our Sunday, we are trying to conquer it; we want to have a Sunday, and it is the Sunday school work which does a great deal in this respect, because it gives the Christian regular occupation for the Sunday and teaches children to love Sunday. The other principle is that of voluntary work.

We have, in Germany, and in other parts of the Continent, been used to leaving duties to be done by those who were called to them—political duties to the Government, and religious duties to the pastors and Church government. That would be very well if they did their duty, and they ought to do it; but it is better for all the people to stand up for their Master together. The religious work requires training, and we think the Sunday school is excellent training, and many who commence as teachers go on to do other religious work after that, so the Sunday school has been in these two things a very valuable help to us, and I hope through God's blessing it will be so more and more.

Monsieur L. Sautter (*Paris*), on coming forward to respond, was heartily welcomed by the Chairman, who shook him cordially by the hand, with the remark: I have great pleasure, Monsieur Sautter, Chairman of the Paris Committee of the Sunday School Union, in taking your hand.

Mons. L. Sautter then said: I wish to repeat before you the words which I have just had the pleasure of saying to Count Bernstorff while shaking hands with him. I am happy to feel that I am in perfect sympathy with him and with his countrymen, on the ground of Christian and Sunday school work, the love of Christ, and the love of souls. The only source of peace between God and man is also the only source of peace and true friendship between men and their fellows. May it soon bring perfect friendship and harmony among the nations of the world.

In consequence of the sudden illness of Pastor Paumier, President of the French Sunday School Association, the unexpected honour has devolved upon me of addressing you this morning, and of responding to your kind and hearty welcome. I beg you to excuse me if I do it in imperfect English and with insufficient preparation.

I want first to express in the name of Pastor Paumier his deep regret at not being able to take part in this Convention as he intended, and would have rejoiced to do. Since the very beginning of our association, and during thirty-six years, he has been first secretary, then president, and always an active member of the society. He assisted at several Conventions held in London, and is known to many persons in this audience.

Though a new member of our French committee, and nearly a stranger, I am a great friend of Sunday schools, and I thank God that, in the course of a somewhat active business career, I have always been able to devote to this work a small portion of my time, a much larger part of my thoughts, my heart, and my prayers. Whether I have been able to do some good I do not know, but I am sure that I have received a great deal of good; and now having the honour and the privilege of representing at this Convention, along with my friends, M. Matthieu Lélièvre and M. Greig, the Sunday School Union of France, I still expect to receive much more than I shall be able to give.

I have already felt yesterday evening and this morning comforted encouraged, and rejoiced, on seeing such a gathering of devoted servants of the Lord engaged in the religious training of the young, and coming from all parts of the world in order to communicate with each other, to compare, to improve their methods, their experiments, and their efforts, all out of love of the children, and for the love of Christ.

What we have done, what we are doing, in France in the way of Sunday schools is very little when compared with what is done in Great Britain and in the United States of America. In that work you have been our teachers, the helpers, and you are still our models. Neverthe-

less, we have to thank God for the great improvements realized since the foundation of our society thirty-six years ago. Some of you perhaps remember its origin, and I am sure the name of its founder, and during many years most devoted, active, and intelligent worker, the name of Paul Cook is not yet forgotten in this country.

The first public meeting was held in Paris in April, 1853. There existed thirteen Sunday schools in Paris, and 130 in the whole of France, and the yearly expenses of the Society were only 1200 francs. A small magazine was published under the direction of M. Cook, and found with great difficulty some 300 subscribers. Ten years later, viz., in 1862, the number of Sunday schools has increased to thirty-six in Paris, and to 527 in the whole country. A number of special books for the use of the schools has been issued, and the budget raised to 20,000 francs a year. We have actually over 100 schools in Paris, and 1300 in France.

Far from thinking that our work as a Society for promoting and helping Sunday schools in France has come to an end, we consider that it has never been more useful nor more indispensable than it is now; and that for two reasons. The first is, new laws on education are now in vigorous operation in France. According to these laws, instruction has been made gratuitous, "*laique*" (secular), and obligatory. The word "*laique*" means that no sort of religious instruction will, nor even can, be given in the public school. Not only do the children receive no official teaching (which I consider a good thing, having regard to the state of the public mind and the religious divisions of our country), but the entrance of the school is positively prohibited to the ministers of every church and to any kind of religious instruction, even if the parents expressly ask for it. That sort of instruction must be given out of the school, and during two days of the week. Sundays and Thursdays are set apart for it.

As among the families of workmen, very few parents have requisite knowledge for becoming the religious instructors of their children, the church has to take hold of them by means of the Sunday and of the Thursday schools. Should the church fail in that duty, we must apprehend the dreadful prospect of a young Protestant generation absorbed in many cases in the Catholic and infidel masses, or growing up without any religious instruction of any kind. What a responsibility for the churches and for all Christian workers! I hasten to say that they seem to feel it intensely, and that great efforts are being made everywhere by the churches of all denominations for the improvement of Sunday schools and the establishment of Thursday schools.

The other reason which imparts great importance to our work is the development of popular evangelization. The name of M. McAll, associated with the mission work founded by him in France seventeen years ago, is, I am sure, known, and respected, and beloved by, perhaps, every person in this assembly. The interest of both England and America in that work is manifested by the sending to France of a host

of workers, and of a large amount of money, and I cannot express deeply enough the gratitude that, as a Christian and as a Frenchman, I feel for your generous and annually increasing aid. The work among the children of the popular classes has been from the beginning, and is becoming more and more, an important part of the general labour of the Mission.

I hope that my friend, M. Greig, who has the special direction of that branch, will in the course of the Convention have the opportunity of giving some interesting information respecting it; not only in establishing mission rooms in Paris and in some towns of France, but in awakening the missionary zeal of the churches. Nearly everywhere the McAll Mission has been a great benefit to the cause of the Gospel.

Christians understand well that they cannot be satisfied in remaining quiet and content with small congregations, but they have received the order of the Master to go and preach to everybody the glad tidings of the Gospel. Great difficulties are met with among the grown-up people. Of course the grace of God is all-powerful, and the most hardened sinner living amidst the worst surroundings may be changed and transformed by it; but the hearts of the children are more easily open to its influence. Every one now has tried it, and we know that through the children we have the best opportunity of reaching and touching the parents.

I think, therefore, that well-organized, well-conducted, well-supplied, missionary Sunday and Thursday schools are the most efficient ways of promoting missionary work among the artisans of France; and, consequently, I maintain that the creation and the growth by the grace of God of such a work in France, and all through the world, will give to the work which it is the special object of the Convention to promote a new and an immense importance.

What a privilege it is for us, dear friends, dear brothers and sisters of every country of the world, to have been called to take any part in such a work as bringing to Christ and awakening to a new life young children, spreading everywhere the good seed of the Gospel; coming in contact with hearts not yet darkened and hardened by the practice of evil; preparing a new generation of servants of the Lord, and of messengers of Christ. I dare say that among the many beautiful things in the Paris Exhibition there is none so beautiful as this work in which we are engaged, none more beautiful, and it seems to me none more fruitful. May God help us to do it humbly, lovingly, and faithfully.

The Chairman, at the conclusion of Mons. Sautter's address, again shook hands with him, and said, my mother came from the old Huguenots, from whom I drew my first Sunday school inspiration.

Mr. E. D. King (*Halifax, Nova Scotia*).

It affords me much pleasure to speak from this platform, on behalf, shall I say, of the colonies? The British Empire is, I believe, com-

posed of some 485,000,000 of people, of whom 400,000,000 are in the colonies of Great Britain. I want to say a word on behalf of these colonies, so that you may understand who we are. I have been put up by the Canadian delegation to speak of Canada, because I am a native of the soil; and you want to see a native. Not two years ago I saw in a London religious newspaper a paragraph to the effect that the Baptists and Methodists in Nova Scotia were very numerous—and I come from there—but they were mostly coloured people. I am one of the coloured people. (The speaker was only a little brown.) Another reason why my beloved brethren asked me to speak on their behalf is, because I also come from Nova Scotia, *i.e.* "New Scotland." We have on the other side of the Atlantic also a new England. I do not know that I regret it very much, but it delights to float the Stars and Stripes. Then we have also a new France, called the province of Quebec; but the people of Quebec delight in the glorious Union Jack. As to the new Scotland, descendants of old Scotland, my father was a Scotsman—there never was a time in their history when they did not delight to float the time-honoured Union Jack, with the Cross of St. Andrew displayed in its folds.

I wish I could speak on behalf of Australia, and India, and the great Colonial Empire outside Canada; but I fear I shall have to devote the moments allotted to me in saying a few words about Canada more particularly, while I return heartfelt thanks for all my beloved brethren of the colonies for the earnest and touching words and welcome addressed to us this morning.

I thank you, Lord Kinnaird, I thank you, Mr. Belsey, and the other brethren who have spoken these kind words to us. We have come a long distance that our hearts might be stirred, and that we might be stimulated anew in this glorious work of Sunday school instruction.

I speak particularly for 750,000 Sunday school workers in Canada. I hold in my hand statistics which, however, I fear I shall not have time to read to you. But this I want to say, viz., that we are in entire sympathy in this work with our beloved brethren in the United States. We believe in the definition of union given by Dr. Cuyler this morning. We do not believe in mere talk for union, but we do believe in working together in this glorious cause. We are proud to know that on our side of the Atlantic we have wiped out all distinction of nationality, race, and creed, and that we can work together as an International Sunday School Convention. I had the pleasure of attending the first International Sunday School Convention held in 1875 in the city of Baltimore; and I shall never forget the occasion. My mind often reverts to it. I then received an inspiration which has never left me up to the present moment.

I am not proud of any distinction conferred upon me so much as I am of the fact that I belong to the great army of 10,000,000 Sunday school workers in the North American Continent to day. We cannot tell you of big trees like those of California, to which our American

friends refer; but you must not forget that we are a big country, too. Since I came to London, I find that an American means some one who lives in the United States.

A lot of people have asked me, "Are you from America?" My reply has been, "Yes, I am from America, and from Canada as well;" and, although we have not very big trees, we have the biggest railway in the world, and all under one management. A train of cars starts from the city of Halifax and travels 3500 miles. We are hoping for the day when we shall have as large a population as our brethren in the United States, and our hope also is that the population may be so trained in Christian knowledge, and so infused with the Sunday school idea, that it will be a population for Christ and for His work. I want to tell you what our definition of the Sunday school is. I have noticed, since I came to this side of the Atlantic, that there is an absence of adults from your Sunday schools. I visited one of them last Sunday. There seem not to be too many members of the church there. The children are in your school, and the superintendent talks of the "little children" when he addresses the school.

Now, our idea of Sunday school is an idea which I think the Chairman will say has the approval all over the North American Continent, viz., the Sunday school is the church at work, and every member should have a place in the Sunday school, either as a teacher or as one receiving instruction. When this idea of the Sunday school is realized all over this world, then the church of Christ will be a mighty power in bringing down the strongholds of Satan, and we will come up as one man and one woman "to the help of the Lord, to the help of the Lord against the mighty." Again I thank you for the earnest, hearty, and cheery reception we have received this morning.

The session was concluded by prayer.

FIRST DAY.—SECOND SESSION.

TUESDAY AFTERNOON, 2ND JULY.

THE WORK REPORTED.

RULES AND ELECTION OF OFFICERS.

Mr. B. F. JACOBS (Chicago), in the first instance, occupied the chair. The proceedings were opened with a hymn, and prayer offered up by Rev. Richard Glover, of Bristol.

The CHAIRMAN: Ladies and gentlemen, the committee have considered the matters referred to them, and they have now to submit to you the following resolution: "That the rules which govern this Convention shall be the rules which govern deliberative bodies, and that all resolutions shall be read and referred to the executive committee, to be considered and referred from them to the Convention, according to the best judgment of the committee." I hope you all understand that, before taking the vote. Now, it would be a very pleasing thing, if time allowed and we could remain till Christmas, to hear from every one who wishes to speak, whether they have anything to say or only think they have; but, as we are busy people, and as we wish to see something of London after the Convention is over, we think it would be a wise thing to prevent the Americans from getting loose among you, as otherwise there would be no telling when the Convention might end.

The resolution was then put and agreed to.

The CHAIRMAN: The committee beg to submit that the following names which have been chosen should be adopted as members of the executive committee. The names are: For Great Britain—Messrs. Belsey, Towers, Clements, Tillett, Col. Griffin, and C. Waters. For the United States—Col. Ormsby, Messrs. Babbitt, White, Collins, and Jacobs; and for Canada—Mr. McLean.

The names suggested were unanimously agreed upon.

The proposition, that Mr. F. F. BELSEY be chosen as the permanent president of the Convention, was agreed to amidst loud applause.

The Rev. S. W. Clark, of New Jersey, U.S.A., was elected enrolment

secretary, and the Rev. J. A. Bright, of Kansas, U.S.A., Mr. Waters, of London, and Mr. Clements, of London, the recording secretaries.

Mr. BELSEY then took the chair as President.

THE PRESIDENT'S ADDRESS.

Mr. Jacobs and my dear brethren, in my business days, when I was eager to make money, an old friend of mine used to check my eagerness in the pursuit of wealth by saying, "Never mind, young man, however rich you may get, you can never enjoy two dinners in one day." I am sure no one can enjoy two dinners from the same joint; and, having had an opportunity of speaking this morning, I shall take my old friend's advice, and shall not deliver two addresses in one day. I shall, therefore, throw into the lap of your discussion the half-hour I might have consumed in addressing you at the outset of the proceedings; but I will venture just to say this, that no one in this assembly more deeply regrets than I do the occasion of my presence in this chair. We were all, especially those acquainted with Mr. Blake, of Toronto, looking forward to his visit, and those who have had the pleasure of attending Conventions under his presidency, as I had in Toronto, will know how much this Convention is losing through his absence. I rarely met a man who possesses so much judgment and ability, so much kind and Christian feeling, and who so happily orders the proceedings of a great deliberative assembly. I am sure that we shall all regret that Mr. Blake is unable to be with us, and unable through circumstances which we shall all appreciate. He is one of an honoured class, much abused in this country, but much lauded across the seas—I mean he is a lawyer, and his duty to his clients prevents him from coming amongst us. I am glad that our American counsel take such a view of their duty, and may I ask our English counsel to take a leaf out of their books?

I should have been very glad if this king-making Warwick (Mr. Jacobs) had kindly taken this position himself. I fully thought, when I entered the committee-room last night, that it was settled that Mr. Jacobs would give us the advantage of his presence in the chair; but he is one of the vice-presidents, and I have permission to leave the chair as often as I like. I do rejoice, as an old Sunday school teacher, to stand in this assembly and to welcome so many kindred hearts.

There are two great forces in nature—ever exerting themselves—the centripetal and the centrifugal. A centripetal force has drawn us together, and brought us to this common centre in the spiritual kingdom to exchange our thoughts, to increase our interest in our work, and to cheer one another with words of sympathy. By-and-by there will come in the centrifugal force, scattering this Convention, and giving new inspiration to the work of Sunday schools. By-and-by, the many small schools from Oregon in the West to Russia in the East—from the most civilized cities: from London, Berlin, and New York—down to the smallest hamlet and mission station in India, may rejoice to

know that the centripetal force brought us together, and that we go forth with centrifugal force to spread the blessings we have received and to improve the work we are trying to do. Now, my dear friends, it is my pleasing duty to call upon one whose presence we are all pleased to have amongst us to-day. You Americans come from the land of patent medicines, and if you can only tell us of any compound that would put back the clock of Mr. Hartley's life twenty-five years, so that he might continue the work in which he is engaged, we should all rejoice. Mr. Hartley will favour the first paper on

ORGANIZED SUNDAY SCHOOL WORK IN GREAT BRITAIN.

Mr. Fountain J. Hartley (*Senior Secretary of the Sunday School Union, London*) then rose and read as follows :—

The subject on which I am to speak is Organized Sunday School Work in Great Britain, which I take to include these three propositions :

I. The gradual progress of the Sunday school system from its small beginnings in the city of Gloucester to its present position of magnitude and importance.

II. The internal organization of the Sunday school, or the principles and methods upon which it is conducted in this country.

III. The external organizations by which the Sunday school has been stimulated, encouraged, and assisted to attain its present position.

To do justice to these topics, half a day would be insufficient. Very little can be accomplished in half an hour.

I. The gradual progress of the Sunday school system from its small beginnings in the city of Gloucester to its present position of magnitude and importance.

We in England still look to Robert Raikes as the real founder of Sunday schools, but if it be contended that he only revived the ancient Jewish schools, or the Catechumen Classes of the 2nd and 3rd centuries, inasmuch as these institutions had fallen into desuetude for something like 1500 years, his position would simply be changed from that of Founder to that of *Re*-founder, which would not materially lessen his claims to our gratitude and admiration.

At any rate the movement which he inaugurated met a national want, and spread rapidly through the land.

In 1785, five years after Raikes opened his first school, the number of Sunday scholars in England and Wales were computed as 250,000.

In 1818 the first parliamentary return gave the number as	477,225
In 1833, the second parliamentary return reported . .	1,548,890
In 1851, the Census Returns gave the number as . .	2,407,642
In 1889, my recent estimate as stated in the S. S. Army, is	5,733,325

Thus showing for England and Wales a proportion of 20·29 per cent. on the population, or rather more than 1 in 5.

Or if the teachers and scholars are added together, as is done by our American friends, the total number in the Sunday schools amount to 6,350,266, or 22·05 per cent. of the population.

It is worthy of consideration that the extension of day school education so far from hindering the progress of Sunday schools, as was predicted in many quarters, has had a precisely opposite effect, the number of their scholars having never increased with so much rapidity as it has done since the passing of the Education Act, and the establishment of School Boards.

The number of Sunday scholars in England and Wales now exceeds by one million the number of day scholars, although in the latter case the power of the State is exerted to compel attendance, while in the case of Sunday schools the attendance is perfectly voluntary on the part of the children and their parents.

Wales taken alone would show as large a percentage to the population as 30 per cent., while London is far behind, showing only about 12 per cent., so that metropolitan Christians have a great work to do in the way of extension.

The churches of London have not been left in ignorance upon this question.

The deficiency has been pointed out in our Reports, and in the 'Sunday School Chronicle,' and in the 'Sunday School Army,' some thousands of which have been issued.

Such is the confusion of boundaries, and such the lack of statistical information, that the exact percentage of Sunday scholars to the population of the metropolis has never been ascertained since the census of 1851.

At that time while the percentage for England and Wales was 13½ per cent., the percentage for London was 5·95 per cent. If now it is 12 per cent., it has doubled since 1851, but it is still far below the other portions of England and Wales.

Indeed, while thankful we have so large a hold on the population, so far from having cause to boast of our numbers, we are at least a million behindhand. Nothing less than 25 per cent., or one in four of the population, will meet the necessities of the case. Thousands of the lower classes are yet outside who ought to be inside. Large numbers of the upper classes need to be brought under the instruction and influence of the Sunday school teacher, and a much greater proportion of elder scholars should be retained in our senior classes.

In *Scotland* the Sunday school system did not for some years make such rapid progress as in England. The ecclesiastical theory that only ministers ought to teach religion hindered the spread of the new institution; but more recently, satisfactory progress has been made, and there are now in our Scottish Sunday schools 651,975 scholars, or about 16 per cent. of the population, whereas in 1851 the proportion was but slightly over 10 per cent.

Ireland is a Roman Catholic country, and as no information can be obtained as to Catholic Sunday schools, while three-fourths of the

population or more belong to the Popish Church, anything like so large a pereentage of Sunday scholars is not to be expected.

The number of scholars in the Protestant Sunday schools is 310,099, which, if we assume that three-fourths of the population are Roman Catholics, would show a pereentage of 25 per cent. for the remainder, so that the Protestants are making large provision for their own young people, and doing something towards the instruction of their Catholie fellow-subjects.

Altogether the number of scholars in the United Kingdom is 6,695,399, and if the 704,286 teachers are doing all they might, eould, and should do for the scholars entrusted to their care, a glorious work is being effected towards the ultimate triumph of the Gospel.*

II. So much for the progress of Sunday schools in Great Britain during the past century, and now for a few remarks on some features in the internal organization of our British Sunday schools.

As the Sunday school is to be almost exclusively the object of our contemplation and the subject of our discussion during the next four or five days, it may be well to put the question: "What is a Sunday School?"—and a better definition cannot be given than that supplied by our esteemed and learned friend, Dr. H. C. Trumbull in his excellent Yale Lectures on the Sunday school. "A Sunday school is an agency of the church, by which the Word of God is taught interlocutorily, or eatechetically, to children and other learners clustered in groups or elasses under separate teachers; all these groups or classes being associated under a eommon head. Herein the Sunday school is differentiated from the catechismal general service, from the expository Bible lecture, from the children's meeting, and from any school for secular instruction on the first day of the week. Its source of authority is God's church; its subject-matter of study is the Bible; its form of teaching includes a free use of question and answer; its membership includes children; its arrangement is by groups clustering severally around individual teachers, as component portions of a unified whole. Any one of these particulars lacking, a school held on Sunday fails of being specifically a Sunday school. All of these particulars being found, a gathering is substantially a Sunday school, on whatever day of the week it assembles, or by whatsoever name it be called."

With the exception of the last sentence, we heartily adopt this definition, but we eannot admit that a school which meets only on a week day is a Sunday school. At any rate all our Sunday schools meet on a Sunday, and though we do try to influence and help our scholars during the week, the Sabbath-day meeting is the centre and starting-point for all.

Looking carefully at Dr. Trumbull's definition, I wish most heartily that all our Sunday schools were so organized as to carry into practical action the several parts in that definition.

* For Summary of Sunday School Statistics for the United Kingdom, see Appendix.

It is, however, impossible to claim that all our Sunday schools are in a well-organized condition. Some of them have little or no organization at all, and many of the best schools are imperfect in some particulars. All I can do therefore under this division of my subject is to call attention to some of the principal features which indicate the position of our schools in the matter of internal organization.

(1.) As to the relation of the Sunday school to the church. In time past, misunderstandings on this point were not infrequent, but right views now almost universally prevail, and the practice corresponds in the main with the theory. The Sunday school is properly regarded as a church institution. All facilities, school-room, teachers, and everything necessary to carry on the work of religious instruction among the young, the church is bound to supply.

The teachers should be appointed by the church, and charged by the pastor at their entrance on the work.

The superintendent and secretary nominated by the teachers should be appointed or recognized by a vote of the church. These arrangements if universally adopted would strengthen the connection and develop the sympathy of the members and officers of the church. The teachers would feel that they are doing the church's work; and a regular quarterly report presented to the church meeting would maintain the interest of all parties in the work of God among the young.

(2.) As to the actual management of the school. The teachers and officers with some of the church members usually form a committee over which the pastor presides. All details of management are settled at this meeting, which meets monthly or quarterly; and if the superintendent be an efficient man, this arrangement is found amply sufficient to maintain good order and efficiency.

(3.) One of the chief characteristics of well organized schools is a well conducted infant or primary class, or classes. Such a class taught, in a comfortable room with raised seats, a letter-box and plenty of pictures, by a lively and loving teacher, is at the very foundation of a good Sunday school.

(4.) Of equal importance at the other end of the scale is the question of senior classes. At one time, the existence of one such class for each sex was considered sufficient; but the fact is now recognized that if only attractive class-rooms are provided in sufficient numbers, and plenty of well-qualified, kind-hearted teachers are forthcoming, the number of elder scholars might be almost indefinitely extended.

In fact I look forward to the time when more than half the scholars in our Sunday schools will be over fifteen years of age, but before this can be the case, the churches must be stirred up to a sense of their responsibility in the matter, and furnish the buildings and agency required for the work upon the same scale and after the noble example of our friends in the United States, who are considerably ahead of us in this important matter.

(5.) The large majority of our English Sunday schools have two

sessions, but the morning schools unfortunately do not attract half as many scholars as the afternoon school, and in many cases the small morning attendance, both of teachers and scholars, has led to the giving up of the morning session altogether.

In the opinion, however, of a large proportion of Sunday school workers this tendency is much to be regretted, not only because the morning is regarded as undoubtedly the best time for teaching, but, because the one hour per week is altogether disproportioned to the greatness of the work to be done, a large amount of the scholars being almost entirely dependent on the Sunday school for their religious instruction.

(6.) As to the question of uniform lessons throughout all the classes of the school, there is now a pretty general agreement, and the list of lessons selected by the Sunday School Union, which includes the international lesson for one part of the day, is probably accepted by about half the Sunday schools in this country, and the International Bible Reading Association is proving a valuable auxiliary to the Sunday lessons, all its readings being selected for their bearing on the lesson for next Sunday. A membership of nearly a quarter of a million sufficiently attests the general estimate of this important movement.

(7.) As to the training of teachers, there is a very great deficiency among our British Sunday schools. In time past the gravest complaints have been made as to the incompetence of teachers, and though considerable improvement has doubtless taken place of late years, very much remains to be done in that direction.

Unfortunately, it has been found impossible to secure the attendance of a sufficient number of teachers to keep up the interest and exert any considerable influence on the supply of teachers and the increase of their efficiency, and the cry still prevails, "Give us *more teachers*, BETTER TEACHERS." Our hope is that the churches will in an increasing measure devote the best of their talent to this important work, and meanwhile something might be accomplished by occasionally turning our senior classes into training classes, and thus fitting our young men and women to fill up vacancies in the teaching staff as they may occur.

Nothing, however, will meet the necessities of the case but the multiplication of such institutes and training classes as abound in the United States, and a determination on the part of teachers to avail themselves of the advantages placed within their reach and thus bring up their qualifications to the desired standard.

(8.) As to the preparation class, or teachers' meeting for the study of the lesson, a similar difficulty almost universally exists.

Some few schools have good preparation classes tolerably attended, and some useful classes for the teachers of adjoining schools are sustained in fair average efficiency; but speaking generally, teachers find it impossible to leave their homes or business engagements, and the class soon comes to an end.

Hence, not more than five per cent. of the teachers connected with the Union are reported to attend preparation classes, the great majority are entirely dependent upon their lesson helps and private study for their readiness to teach their Sunday lesson, and no greater advantage could result from this Convention than the initiation of a movement for the wider extension of preparation and training classes, and a determination on the part of teachers to overcome the difficulties which prevent their attendance thereat.

(9.) With the object of enlisting the sympathies of the scholars early in life in the spread of the Gospel, most of our schools make collections on behalf of the Missionary Society connected with their own denomination, and in many cases considerable sums are raised for this object, sometimes equalling or even surpassing the amount subscribed by the adult members of the congregation. Many of the schools connected with the Union contribute some small amount (too small in most cases) towards the Sunday School Union Continental Mission, the scholars thus showing their desire that the children of other lands should have the same privileges of religious instruction which they themselves enjoy.

All interested in the Continental Mission will be encouraged by the fact just reported, that we can now calculate upon a million of scholars in the Sunday schools on the Continent of Europe.

(10.) As to the efforts made to interest and instruct the scholars on the week-day, I am glad to report that an increasing amount of attention is now being paid by a large number of our Sunday school teachers. Christian Bands, Societies of Christian Endeavour, Bands of Hope, Lectures with Dissolving views, Mutual Improvement Classes, Cricket Clubs for the young men, and numerous other means of doing good, bring together large numbers of our scholars during the week, increase their attachment to teachers and schools, and exert an influence which tends to keep them in the right way and fit them for future usefulness.

In thus pointing out some of the characteristics of our British Sunday schools, I have simply endeavoured to open up a few glimpses of things as they are, not confining myself to the bright side of the question, but giving a fair and impartial view both of excellencies and defects in their internal organization.

The subject is by no means exhausted, and indeed there are several other points to which I should have alluded if time permitted, such as "Adult Schools," "Sunday Evening Services for the Young," &c., &c.

I can only express the hope in closing this branch of my subject that this great Convention may render essential service in improving the organization of our beloved Sunday schools, and bringing them to as high a state of perfection as their best friends could desire.

III. I must now proceed to the third branch of my subject, namely—The external organizations by which the Sunday school has been stimulated, encouraged, and assisted to attain its present position.

Five years after Raikes opened his first Sunday school, "The Sunday School Society" was founded in London for the establishment and support of Sunday schools in Great Britain. The chief efforts of this Society were directed to the supply of Bibles, New Testaments, Class and Spelling Books, and to the payment of the one shilling or one shilling and sixpence per week to the teachers engaged in the several schools.

This latter item of expenditure amounted in one year to more than £500, and in the first twenty-four years of the existence of the Society it amounted to £4383. (To furnish one shilling and sixpence per week to each of the present Sunday school teachers in the United Kingdom would require two millions and three quarters of pounds per annum.)

The noble resolution of the Oldham Methodists, "Let us do it ourselves," soon led to the general adoption of the voluntary principle; and, after the year 1811, this expenditure entirely ceased, and for the rest of its existence the work of the Sunday School Society was confined to grants of Class Books and Bibles, which were then so expensive that it was difficult in many places to maintain the Sunday schools without assistance.

This Society was wound up in the year 1864, after a useful career of seventy-nine years, and its balance in hand transferred to the Sunday School Union.

At the beginning of the 19th century, the Sunday school cause was rapidly extending throughout England and Wales, but a necessity was generally felt for some movement that should stimulate the Churches to adopt the institution as their own special work, and which should at the same time unite the newly constituted fellowship of voluntary teachers in vigorous and combined efforts for the extension and improvement of the Sunday school system, and the creation of a Sunday school literature.

This great want of the times was supplied by the establishment of the Sunday School Union, at a meeting held in Surrey Chapel Schoolroom, July 13th, 1803, and during the eighty-six years of its existence it has found plenty to do in fulfilling the object for which it was founded, viz., the promotion of Sunday schools at home and abroad.

A brief *résumé* of its work, showing in what way it has aided the growth and prosperity of the Sunday school cause, is all that can be attempted to-day.

(1.) One of the principal departments of its labours has been the preparation and publication of books and papers adapted to Sunday school purposes.

Among the earliest of its publications was a "Select List of Scriptures for a course of reading in Sunday schools," which was the actual commencement of the uniform lesson system, and has gradually extended until it has become all but universal, having culminated in the "International List of Scripture Lessons."

It is impossible now to give any idea of the number and variety of the Union publications. Juvenile periodical literature really originated with the Sunday School Union. Magazines for teachers and scholars have been issued in large numbers. Books for the information and instruction of teachers; books for scholars' home reading, and for Sunday School libraries; lists of lessons, notes, and other lesson helps; hymn books, music for home and school, and Sunday school requisites of all kinds have been issued and sold at the lowest prices.

The total amount of sales for last year were upwards of £46,000, and a net profit was realized amounting to between two and three thousand pounds, the whole of which will be devoted to Sunday school purposes.

(2.) The Union has done much, especially in the early period of its history, to aid in the establishment of Sunday schools, and has contributed many thousands of pounds towards the erection of Sunday schools and class-rooms.

(3.) It has established a network consisting of 210 Sunday School Unions all over the country, including nearly 6000 schools; keeping up a voluminous correspondence, and sending deputations from time to time to visit the schools, encouraging and stimulating the teachers in the work of improving their schools, and advancing their own efficiency.

(4.) It has established a system of examinations for teachers by which, during the last twenty years, 17,670 teachers have been tested as to their knowledge of "Scripture History and Doctrine," Evidences of Christianity," and "The Principles and Art of Teaching," the large majority of whom passed the examination, and some received prizes for special proficiency.

(5.) The Union has provided a system of examinations for Sunday scholars conducted by the Auxiliary and Branch Unions in many parts of the country, which has proved very useful in testing the knowledge of the children in the lessons they have learned in the Sunday school. Thirty thousand Sunday scholars presented themselves for examination last year, and the result showed that they had been well taught that portion of the International Lessons in which they were examined.

(6.) The Sunday schools of this country are largely indebted for their lending libraries to the Union, which has compiled catalogues of suitable books, and annually expends from £500 to £1000 in cheapening the libraries to needy schools.

(7.) The Union has provided a library of reference and circulation, comprising many thousands of volumes to which the teachers and senior classes in our Metropolitan schools have access with the use of a capital reading-room at the nominal subscription of one shilling per annum.

(8.) It has established a weekly class in the Jubilee Hall for the training and preparation of teachers, in which the International lesson for the next Sabbath is invariably the subject of study, and which,

being open to teachers visiting London, has formed a model for many similar classes.

(9.) In order to aid in the provision of week evening entertainment and instruction for Sunday scholars, the Union has provided facilities in the shape of magic-lanterns and slides, Eastern costumes, &c., &c., as well as gratuitous lecturers, which the schools are glad to avail themselves of to a considerable extent.

(10.) The Union has done much by its constant advocacy to extend the system of infant and senior classes, the formation of Christian bands for the encouragement and training of young Christians, the establishment of Bands of Hope to inculcate the principles and form the habit of temperance; and has recently taken up the American movement originated by the Rev. F. E. Clark, of Boston, and is endeavouring to promote the formation of societies of Christian Endeavour in connection with Sunday schools.

(11.) One of the most successful of the recent movements of the Union has been the establishment of the "International Bible Reading Association." The large measure of acceptance which this valuable adjunct of the International Bible Lesson has met with in this country, in the Colonies, and in European lands has been already reported, and I venture to indulge the hope that our American delegates on their return home will take an active part in promoting the system.

(12.) Another of the movements which has been inaugurated by the Union, and to which the attention of our American friends is earnestly invited, is the Days of Simultaneous Prayer on behalf of Sunday schools, which are permanently fixed to take place on the third Sunday and Monday in October. Surely we might all contrive to meet together at the Throne of Grace once in the year, and supplicate a blessing on the two millions of teachers and the seventeen millions of scholars which our Sunday schools contain.

(13.) The Union has had great pleasure in co-operating with their American friends in the compilation and circulation of the "International Lessons" for the last fifteen years. Nearly all the Union schools, and many others all over the country, containing probably altogether between two and three millions of scholars, are now engaged in the study of these lessons, and it is devoutly hoped that our present happy uniformity may continue for many years to come.

Having pointed out some of the principal directions in which the Union has exerted its influence in advancing the Sunday school cause, I must briefly refer to the other organizations which are engaged in a similar work.

The Church of England Sunday School Institute was established in the year 1843 with the object of promoting the extension and improvement of Church of England Sunday schools, and is supported chiefly by the Evangelical party in that Church.

Its methods of action are very similar to those adopted by the Sunday School Union.

Its catalogue of publications includes a high-class magazine for teachers, one for Christian workers, and one for scholars; some excellent notes of lessons for the use of teachers, carefully prepared school requisites, lesson papers, reading books for junior classes, &c., &c. Its sales last year amounted to £12,414.

The Institute has 363 associations in union, but does not give a list of connected schools.

Two organizing secretaries are engaged in visiting the several associations, preaching sermons, addressing the teachers, and giving training lessons. They report that there is abundant evidence of improvement in the schools generally.

Like the Sunday School Union, the Institute has a Bible Reading Union, a system of examinations for teachers, a reference library and reading room.

It does not take part in the International Lessons, and did not see its way to join in the present Convention, but it does unite with the teachers of other denominations in keeping the special days of intercession on behalf of Sunday schools.

The Wesleyan Sunday School Union was established in the year 1875. Its publications are of a first-rate character. Its sales last year amounted to £16,270. Its excellent secretary, Rev. C. H. Kelly, is diligently occupied in preaching on behalf of Sunday schools, addressing teachers, and holding children's services. It publishes full and complete statistics of Wesleyan Sunday schools, and it unites with the Sunday School Union in the list of Scripture readings, which includes the International Lessons, and also in the special days of prayer. Many of the Wesleyan schools are also connected with the Sunday School Union.

The Primitive Methodist Sunday School Union was established in 1874, and its chief object seems to be the compilation of the annual statistical report to the Conference. It co-operates heartily with our Union in reference to the days of prayer and the International Lessons, and most of the Primitive Methodist schools throughout the country are in membership with us.

The Sunday School Association is a union of Unitarian Sunday schools. Its publications include two magazines for children, together with a hymn and tune book, and various school requisites, and it gives grants of books to needy schools. It has 17 associations or unions, and 272 schools in the United Kingdom in connection.

These four societies exhaust the list of denominational unions. The Baptists, Congregationalists, Presbyterians, and others find no difficulty in working together, both in the matter of publications, meetings, and general work; and, indeed, in many respects they believe that the unsectarian method of working the Sunday school department has considerable advantages over the denominational method, allowing as it does facilities for local co-operation, and tending to promote a kindly feeling among Christians of all sects and parties.

In conclusion, I wish to express the gratification felt by the Com-

mittee of the Sunday School Union in receiving the challenge of the Chicago Convention to arrange for a world's convention of Sunday school workers in London.

This work is not new to us. The first International Sunday School Convention ever held was convened in London by the Union in 1862, when Dr. Vincent, now Bishop Vincent, and Albert Woodruff of Brooklyn, with other friends from America, Europe, and our Colonies were present, and a delightful time was experienced.

In 1880, we called together another International Convention to celebrate the centenary of Sunday schools, and many present will remember the pleasant intercourse and the useful discussions which characterized that immense and enthusiastic gathering of Sunday school workers from all parts of the world.

And now for the third time we have issued a world-wide summons to Sunday school friends, and we heartily welcome them here to-day, saying, in the language of Cornelius, "Thou hast well done that thou art come."

Once again we meet together, not to boast of our numbers, efficiency, or success, but to take counsel together, to confess our faults to one another, to compare plans, to suggest improvements, and to pray together that in the future we may do better than in the past, and be privileged to witness more abundant triumphs of the Gospel among the young people committed to our care.

Brethren, we have much to encourage and stimulate us. We call this a world's convention, and so it is, but it is not confined to this world. Heavenly visitors are looking down upon us, and fellow labourers who have passed away are regarding us with sympathetic interest. Above all, the Master is with us, and if we duly estimate the blessedness of this privilege, and thankfully avail ourselves of all that it involves, our Sunday School Convention will be a glorious success.

The PRESIDENT: I have now the pleasure of calling upon Mr. Edwards, the Superintendent of Sunday school Continental Missions, who will in a few minutes give you the particulars of the work he is doing.

ORGANIZED SUNDAY SCHOOL WORK ON THE CONTINENT OF EUROPE.

Paper read by MR. T. EDWARDS.

WHEN we in England or America speak of organised Sunday school work, we at once picture to ourselves comfortable, well-arranged school buildings, committees and officers of various orders for regulating the schools' affairs, bands of teachers presiding over classified groups of scholars, carefully selected libraries, registers and records, maps and magazines, and all the material necessary for the purposes of instruction. Normal and preparation classes, Christian Bands and Bands of Hope,

Sunday School Unions and Conventions, and the thousand and one arrangements and instrumentalities which go to make up what we generally call, sometimes perhaps, a little too complacently, "Our Sunday School System." Now, using the term "organised" with this wide significance and application, it characterises the Sunday school work of the Continent as yet in only a modified degree, and we shall, therefore, in the present paper have to allude to things that *are not* quite as much as to those that *are*.

Twenty-five years ago, when the London Sunday School Union began its Continental Mission, whose sole object from the first has been to foster and assist the Sunday school enterprise of the Continent in every way possible, there were comparatively very few schools. The great majority were small, weak, widely-scattered, without means of cohesion or intercommunication, very defective in all their arrangements and appliances, and necessarily exerting little appreciable influence upon the people among whom they were placed. There were, besides, no missionaries, no unions, no confederations for putting forth organised sustained effort for the promotion and extension of the cause. Immense progress has, however, been made since then, and especially within the last ten years, and while we endeavour to point out what is still lacking, we shall also indicate in what manner and to what extent that progress has been manifesting itself. In doing so we shall present what we have to say under the following heads:—

Sunday School Accommodation.—Internal Arrangements.—Requisites for Work.—Accessories and Auxiliaries.

First, then, as to *Accommodation*. Continental schools, as a rule, do not meet in premises that have been specially erected or intended for Sunday school purposes, except in very rare instances. They assemble, for the most part, in places of worship, where the pastors and church officers are in favour of the movement; in public halls and hired rooms, the expenses of which are frequently met by the voluntary offerings of the teachers and scholars week by week; in day school buildings, in workshops, private houses, peasants' huts, barns, and sometimes in tents, and even in the woods, in parishes where the ecclesiastical authorities are indifferent or hostile, and will not allow a room or cottage to be had. These latter, of course, can only be held in summer. Here and there a hall or room has been purposely designed for a Sunday school, but such cases are few in number. We may refer to two or three by way of illustration. About two years ago the Baptists in Berlin built a handsome, commodious chapel on the east side of the city, under which is a lofty, light and airy room for the Sunday school, where an average of 500 scholars meets in twenty-six classes, and at one end of which are other two pleasant apartments reserved for the infant and senior sections. Again, in Lausanne, connected with the Methodist "Chapelle du Valentin" is a large, comfortable room for the use of the general school, and a separate one for the infants, the whole numbering an average attendance of over 400 in twenty-seven classes. Pastor

Svenson, of Stockholm, has a nice little hall belonging to his church which serves for the accommodation every Sunday of two entirely different schools of 200 children each, morning and afternoon respectively, both being worked by the same staff of teachers. Now and then one finds a school that has been put up solely as the outcome of private munificence. Pasteur Bovet, of the Free Church in Berne, has a very pretty building of this kind in his garden. Besides the large hall, there are three good-sized class-rooms on the upper storey, opening into the gallery of the former, and a smaller one behind for the youngest scholars. A few years ago we had the privilege of spending a Sunday in Utrecht with the late Mr. Van Asch van Wyck, who had put up a well-appointed room behind his house, in which three schools met at different hours to suit the convenience of different classes of society, one being superintended by himself, one by his wife, and one by his daughter. At Valentigney, in the south-east of France, the late Mons. Pengeot built a handsome hall in his grounds that will hold 300 people, and is used throughout the week for various evangelistic purposes. His daughter, who continues his good work, has a Sunday school of 150 children, arranged in ten classes, in the semicircular, or American, style. Now, when Christian brethren erect buildings for their Sunday schools entirely at their own expense, it is a proof at least of great interest in the cause. But such cases are necessarily very exceptional. Two reasons may be advanced for the fact that Sunday school buildings on the Continent are still so few. First, that many churches have not yet risen to a true conception of the work, and of their accountability in regard to it, and so have failed to make adequate provision for it; and, second, because the truly Christian people—that is, those whose religion is not a mere matter of superstition, or family tradition, or ecclesiastical observances, but a living principle controlling the heart and life—are not only comparatively few in number, but are very poor; for, unfortunately, the wealth of the Continent is in wrong hands even to a greater extent than is the case in England. Having both their home work and their foreign work among the heathen to provide for, these Christian labourers, by reason of their paucity of numbers and of their poverty, are overweighted by their responsibilities.

We pass now to our second head.

II. *Internal Arrangements.*

Hundreds of Continental schools are in scattered villages or hamlets, where, perhaps, only a single Christian man or woman is found to gather the young together on Sunday for religious instruction. In such cases each has to be superintendent, secretary, and teacher all in one. There are not a few, even of one to two hundred scholars, that are thus conducted by one person only. In the larger town and city schools, and especially in the older established ones, besides the superintendent taking general oversight there is frequently a secretary also, where any attempt at book-keeping is made, and occasionally, as a kind of "rara avis," a librarian, if anything like a library exists. In very

many instances the pastor acts as superintendent. This is more commonly the case among the clergy of the State churches than among the ministers of the free communities, and arises partly from jealousy of, or indifference to lay help on the one hand, and from a feeling, on the other, that those whom they have to call around them as teachers are not sufficiently instructed nor qualified for their work. Bible teaching has been so much neglected in past years that there is great ignorance of Bible truth even among so-called Christian people. Moreover, these helpers are chiefly females, generally very young, and though earnest and wishful to do good, are yet almost entirely without any requisite training. Hence, very often the pastors reserve to themselves the duty of teaching and applying the spiritual truths of the lesson, while the teachers—or monitors, as we should rather call them—instruct the scholars in the mere verbal facts, the meaning of the text, the history, geography, &c., assist in keeping order and marking the attendances, and sometimes are allowed to examine the children on what the pastor has said the previous Sunday. The paucity of teachers and the difficulty of finding them constitute one of the greatest hindrances to the work. It is not unusual for our missionaries to report as follows: "There are several districts in this province where there is not a single Sunday school, nor a single Christian man or woman to take charge of one." "At D. the teaching is almost entirely in the hands of young women; as for the males, they are conspicuous by their absence." "Our worst perplexity is to get teachers adapted to the work. The children come in crowds, but what shall we do when no one is to be found who can instruct them?" "Most of the villages in the province of F. are large, and greatly need religious development, and were it not so difficult to procure teachers, many new schools might be formed." This testimony is from different countries, Protestant as well as Catholic. The difficulty, however, is becoming less each year, inasmuch as the Sunday School Institution is training its own workers, for the majority of the present teachers have themselves been scholars, and in due time it will be said of the Continent, as we can say of England to-day, that 88 per cent. of the teachers have received their impulse and training while attending the school as pupils.

The highest qualification for teaching—personal piety—is as a rule more sought for and insisted upon among the Free than the State churches, though there are of course notable exceptions on both sides. Not a few teachers give evidence of their zeal and self-denial, and try to make up in some measure for the lack of numbers by taking a class in their own Home or Church school in the morning, and assisting in some outside or mission school in the latter part of the day; each having but one session only.

The Classification of scholars in those schools, whether small or large, which have only one or two teachers is out of the question. In cases where it is attempted, the children are generally divided into groups of from ten to twenty, according to accommodation and teachers at

command. Very many schools are small, with twenty to thirty scholars in three or four classes; others again are large, numbering 800 to 1000, and even more, the latter assembling only in spacious churches or public halls. Of these we may mention Mr. Dändliker's school in the Junkergasse, Berne, which has 800 young people in 92 classes, and one meeting in the Zionskirche, Berlin, with 1300 in 80 classes. The grouping is mostly done according to age and attainments, as is generally the case in England. Such large schools as we have referred to are divided into the infant and what we should call the lower and upper Scripture sections. There is no need for the old-fashioned elementary division, such as we had formerly in many of our schools, as most children from six years old are well able to read. On the other hand, with comparatively few exceptions, there is no senior department, because at twelve to fourteen years of age boys and girls are expected—and in some countries can be compelled by law—to attend cateehumen classes and prepare for confirmation, after which, unfortunately, very many forget to come back to school. Others, however, do return, and are formed into senior and sometimes into normal classes. It is a gratifying circumstance also that the Young Peoples' Christian Associations are working cordially with the Sunday school, and are getting hold of those who have drifted away after confirmation.

The Devotional Exercises vary considerably as to length, method, and adaptability, consisting, as with us, of praise, reading of Scripture, and prayer, extemporary, or more or less liturgical. The mode of conducting the school depends upon the greater or less part which the pastor or superintendent takes in the teaching. In many schools the position of the teachers is, in our estimation, too subordinate and inferior, they do not in consequence properly realise the importance of their work, and are naturally tempted to carelessness and perfunctoriness. Yet we can testify that multitudes of our Continental brethren and sisters fulfil their duty under enormous difficulties with a consistency, ardour, and self-sacrifice that would put to the blush not a few of their more privileged western compeers.

As to behaviour, their schools on the average *do more* than bear favourable comparison with our own. This is partly due to the fact that Continental children still retain greater respect for parental authority than do those of England and America in these indulgent days, and also because many of the fathers, having been more or less under military training, have carried the spirit of discipline and drill into the home, and so into the school. Notwithstanding many existing defects, yet here and there are schools that, in regard to organisation, classification, methods, discipline, &c., are quite equal to any of ours, and what is possible in the case of these, may, in God's good time, be possible in the case of all. Such schools are chiefly in the hands of friends who have become personally acquainted with English or American schools, and with our literature. As illustrations, we would gladly name several, in different countries, did time permit, which

present all the elements that comprise the strength of English and American schools,—intelligent, practical superintendents, pious, earnest teachers, appropriate, well-rendered, devotional exercises, order and attention everything that could be wished, good book-keeping, systematic visitation, weekly preparation class, lesson reviews, and all the characteristics that most of us are so familiar with.

III.—*Requisites for Work.*

Many schools have no Bibles, and many others have but few, because the children and their parents are too poor to buy them, or the churches—where they are connected with churches—are too unconcerned to supply them. In many cases copies of one of the gospels, or of single books of the Scriptures are used, because they are cheap, while in others, picture leaflets containing the lesson verses, daily home-readings, and a few questions furnished through the assistance of the Continental mission, are the only substitutes within reach of the scholars. Twenty-five years ago hymn and tune books specially adapted to Sunday school uses were almost non-existent, whereas now there is quite a variety. Some of our Continental friends are very wishful that they should be distinctively national in their character, Dutch, French, German, &c., as the case may be, yet they are compelled to admit that those of English or American origin somehow please the most and sell the best. Sunday School Records and Systematic Book-keeping are not often met with, hence obtaining statistics that are sufficiently complete and reliable is not an easy task. For several years past the Continental Mission Committee has been bringing pressure to bear in this matter, and now the figures supplied by their missionaries with their quarterly reports are much fuller and more satisfactory than formerly. Sunday School Libraries are very few and far between, and indeed suitable literature, in the various languages of the Continent, is yet to a great extent a thing of the future. Text books, Scripture manuals, lesson helps of all kinds, such as are provided for English teachers in a cheap and popular form, and in such great variety by the Sunday School Union and kindred societies, are almost entirely lacking and need to be supplied. An immense sphere of usefulness presents itself in this respect, which could be wrought with great advantage were sufficient funds forthcoming. One object which the Continental Mission has kept steadily in view from the first, has been to help in creating and sustaining good Sunday school magazines and periodicals. When it began, so far as we know, there were only two in existence, —one published by the American Methodist Episcopal Mission in Bremen, and the "Lectures pour les Enfants," just started by the Lausanne committee, whereas now there are fully a score that may be considered as adapted to Sunday school purposes and not intended merely for general readers. Some of them have proved of great utility, and, were it not that some agencies flood the Continent with magazines free of cost, the various Committees that are trying to meet the needs of their Sunday schools would not have so much difficulty in making theirs self-supporting. A number of them have passed through

several editions and have been greatly improved and enlarged from time to time.

Coming to the last head :—

IV. *Accessories and Auxiliaries*, we would first remark that the Periodical Visitation of scholars by the teachers, though practised to some extent, is by no means general. This is not owing to lack of interest on their part, but simply because it is impossible in numerous cases, on account of the wide dissemination of families in many districts and of the very late working hours of the Continent. For the same reasons Teachers' Meetings and Preparation Classes cannot under such circumstances be regularly convened. Nevertheless, in the better organized schools these are part of their régime, especially where teachers are numerous enough and within reasonable reach of one another. In fact, so far as preparation classes are concerned, in proportion to the number of schools and teachers, they are far more common than in England, notwithstanding that here the Sunday School Union for forty years and more has been advocating their necessity and usefulness. It has frequently been our privilege and pleasure to visit such classes, and two features have specially struck us as interesting :— first, that a larger percentage of the teachers employed attend than is generally the case here ; and, second, that the ladies take a much freer part in answering and asking questions than amongst us. At the Zionskirche, Berlin, we one evening found seventy-five present out of the eighty who work the school of 1300 children, and this, we were told, was quite within the general average. On another occasion we met with the teachers superintended by our honoured friend Count von Bernstorff, when nine were in attendance out of the ten composing his staff. Pasteur Ernest Monod of Mazamet, department of the Tarn, France, has a preparation class weekly, which he conducts with great zeal and competence, and when any members are absent he sends them next day copies of his notes of the lesson, and as a consequence very rarely are any away, as they naturally wish to avoid giving him that trouble. This good attendance is attributable to two causes— consciousness on the part of the teachers that they need the help of the class, and anxiety on that of many pastors, who have not sufficient confidence in the Scriptural knowledge and capacity of their teachers, to render them such assistance as they can by such means.

Where elder scholars are being retained beyond fourteen or fifteen years of age they are being formed into Normal Classes, in order to undergo some training for the work of teaching. Thus Madame Bovet of the Free Church in Berne has a class of young women from fifteen to eighteen years of age. At Quéry, in France, where there are scholars up to twenty-two years old, there is a normal class for those above fifteen from which the ranks of the teachers are recruited, and in the Chapelle de Luxembourg, Paris, there are two such classes, one for either sex, in which all the present teachers have been trained.

One peculiarity of Continental schools is their Christmas trees, or

Christmas and New Year festivals, which are held not only for encouraging or awarding the children, but also for exciting the interest and sympathy of parents and other outsiders.

When the Continental Mission was inaugurated the Committee at once sought for likely men as Missionaries to be employed in establishing schools. The two first were Mr. Bröckelmann of Heidelberg, introduced by Mr. Woodruff of Brooklyn, and Mons. Jaulmes-Cook of Lausanne, who continued their labours with conspicuous ability for seventeen and twenty years respectively. There are now seventeen such missionaries, natives of the countries in which they carry on their operations, who not only organise new schools when possible, but visit and encourage existing ones, aid and stimulate the officers and teachers, form and often conduct preparation classes, preach on the Christian upbringing of the young, take part in various evangelistic undertakings, assist in editing magazines and writing articles and lesson-notes, and have proved themselves men full of courage, perseverance, and loyalty to the cause, and deserving our highest confidence and esteem. These brethren are placed under the supervision of committees, two of which, those in Paris and Lausanne, were already in existence when the Mission commenced, and with which it at once entered into relation. Apart from these it had at first to work through individuals as it could find them, but one essential part of its policy all the way through has been to get committees appointed to ensure more effective organisation and oversight. The first was the State Church Committee in Berlin with the late venerable Dr. Prochnow as president, which was followed by others in due course at Amsterdam, Berne, Geneva, and Neuchâtel. In 1872 the first for Sweden was formed at Orebrö, succeeded shortly after by those at Stockholm and Sundsvall, and four years ago others were constituted at Hamburg and Berlin to look after the work in connection with the Free Churches in Germany.

One marked effect of the labours of the missionaries and of the oversight exercised by these committees is that a spirit of union has been promoted, schools are no longer left to feel themselves as mere units, and the workers are animated and strengthened by the bond thus created among them.

These committees, through the assistance of the missionaries on their journeys, have been creating Provincial Committees and Unions wherever the work has grown sufficiently for such a purpose. There are already forty-eight of these in Holland, twenty-eight or thirty in Sweden, of which eight are affiliated with the Orebrö, and fifteen with the Stockholm Unions, twenty in France, six in the Canton de Vaud, and several in Germany and elsewhere. They arrange for Occasional or Annual Conferences in their several provinces and districts, and are assisting, through the impulse received from headquarters, in imparting an *organized character* to the Sunday school work of the Continent in all its departments. But, while urging them to this course, we must not presume, however, to impose upon them an institution, which is

peculiarly English or American, always and everywhere in exactly the form which it takes among ourselves. Its great commendation is its flexibility, its capacity to adapt itself to every variety of circumstances and surroundings. It must be left, therefore, to shape itself according to the diverse conditions, exigencies, habits, and needs of various lands.

As before stated, the work has been making steady progress, especially since 1880. The lowest estimate, based upon statistics prepared in great part purposely for this Convention, presents now a grand total of 11,729 schools, 57,116 teachers, and 1,023,150 scholars.*

In conclusion we bespeak your prayerful, fraternal sympathy on behalf of the Sunday school labourers of the Continent, who, in the face of great obstacles and discouragements, keep heart, maintain a resolute faith, and manifest a heroism, self-denial, and fidelity that command our highest admiration and reverence. Shall not, then, the schools of Great Britain, the United States, and the Colonies, as represented in this imposing Convention, in a spirit of hearty federation and of generous rivalry, unite in sustaining these co-workers, alike by their money, their sympathy, and their prayers, in the full assurance that the teaching of God's Word to the young by means of the Sabbath school is yet to be, under God, one of the mightiest agencies—if not *the* mightiest—for working out the moral uplifting and spiritual regeneration of the nations of Europe, and in hastening the glad time when, by the attractive power of His Gospel and the sublime force of His sympathy and love, the Lord of all in Heaven and earth will have completed His redemption work, and drawn *all men* unto Himself?

Paper read by PASTOR BACHMAN (*Orebrö*).

Dear Brethren and Fellow-workers,—

"From you sounded out the Word of the Lord."

It was not yesterday that Sweden heard that sound from across the North Sea.

It is about one thousand years ago since an Englishman, Sigfrid, brought the Bible from England to Sweden, preaching the Gospel to the Swedish Gentiles, and baptizing its first Christian king, Olaf Skötkonung.

Sigfrid never returned home to his own country, but laid down his life for Sweden in the service of Christ.

In latter times, thousands upon thousands of Bibles and New Testaments, by the British and Foreign Bible Society, have been brought to our country.

And, at last, England, by the Sunday School Union, 56, Old Bailey, has presented to the Swedish children the valuable gift of a Sunday School Bible.

* For Continental Statistics, see "Sunday Schools Statistics of all Nations" in the Appendix.

At the beginning of the present century Sweden did not know what Dissenters were; this was also a thing which Sweden had to learn from England. About 1820 an English engineer, Mr. Owen, came over to our country. He built the first steamboat in Sweden, and introduced mechanical industry upon a scale till then unknown there.

Having been in our country for some time, he felt aggrieved at the prevailing spiritual darkness and ungodliness, and sent to England for a missionary.

Pastor George Scott came as a messenger of Christ from you, and laboured for twelve years in Stockholm with great success, though having to endure cruel persecution, and, at last, he was banished from our country.

But his work could not be banished. It is from his work we may trace the origin of the Free Church movements in Sweden, and to-day the Dissenters in our country amount to about 150,000 souls.

In the year 1873 another Englishman came over to Sweden. His name, Mr. Matthew W. Richards, is very highly esteemed among us.

By his visit, which was renewed in 1885, the Sunday school work in Sweden received an effective impulse, which will be manifested by the following historical development of the Swedish Sunday school work, and especially the work connected with Orebrö Sunday School Union.

Twenty-five years ago, Sunday School work in our country was scarcely begun. Some few private Christians, moved by the love of Christ to do something for the welfare of neglected children, had commenced something like Sunday Schools.

At that time there were not yet any Dissenting churches in the country, except that of the Baptists, who at that period were but few and weak. Their first statistical reports of the year 1866 show that, in connection with their churches, there were 53 Sunday Schools, attended by 1,719 scholars and 167 teachers. The Lutherans never have taken down statistics of their Schools, this work among them being considered as a mere private business. In the Established Church it is then impossible at all to fix the number of schools and scholars of this early period. They can only state that some little beginnings were being made in a few places.

At this time we had no Sunday School Union in our country. (A strictly Lutheran one was established in Stockholm in the year 1868, and intended only for the capital.) We had no Sunday School missionaries, no religious books or magazines for children, except the Catechism, no teachers' meetings, and no cheap Bibles.

But since the year 1872, when the Sunday School Union of Orebrö was organized, in connection with our friend Mr. Richards' first visit things have greatly changed.

By your liberal contribution toward the baby union, the first missionary of Sweden, Mr. Augustus Palm, was sent out on the 1st of August, 1873.

At present there are at least fifteen Sunday school missionaries at work all over our eountry, and as a result of their labour hundreds of Sunday sehools and several active Sunday Sehool Unions have been organised.

Instead of the one Sunday Sehool Union of 1872, we have now three eentral Unions, viz. at Orebrö, Stoekholm, and Sundsvall, with their auxiliaries.

Thus the Orebrö Union has eight auxiliaries within the different provinees of Central and Southern Sweden, whieh provinees belong to its field of labour, and six or seven missionaries working in that field. To their salaries the London Sunday Sehool Union contributes £170 a year.

During the last year they have visited 831 Sunday schools, in whieh are instrueted 35,737 ehildren by 3,056 teaehers.

They have organised 29 new Sunday schools and re-organised 60.

Together they have held 2151 meetings, and travelled 13,650 miles.

Since 1873 they have organised about 500 schools in diffcrent parts of the country.

Thus, in the course of years, your missionaries in Sweden have done a great and important work. Through their meetings and leetures many hearts have been revived into zeal for the Sunday sehool movements.

Many a teaeher, standing alone, and working under great difficulties, which tempted to despondeney, by the visit of the missionary has felt eneouraged to eontinue his work with eonfidenee and hope.

Many Sunday sehools have reaped the fruits of sueh a visit in fresh additions of seholars and ealling in of more teaehers.

Meetings have been arranged, libraries have been furnished, and Bible reading unions have been organized.

Many a Sunday school feast has gained a new importanee from the presenee of the missionary. His musie, his songs, and pleasing stories to many a poor ehild of humble eottages have beeome, as it were, a message of angels in comparison with the stern prose of their every-day life. And then, what a eontrast to the quarrels, oaths, and profanations whieh many witness and hear in their homes and among their assoeiates.

In eonclusion: Among the settlements of Finlanders in the forests of Wermland, in the northern mountain districts and in the fertile plains of our southernmost provinee, Skåne, those labourers have travelled far and wide, often fainting with eold and hunger sowing the good seed, the Word of the Lord, whieh, to old and young, has proved to be the power of God unto salvation.

Further, the Orebrö Union also has an additional business and book depôt of its own at Orebrö.

During the past fifteen years it has printed 136 different editions of books, embraeing in all 984,800 copies, and about 100,000 sheets of Sunday sehool eards,

The sale for cash during that time amounts to kronor 319,014 = £17,723. Books have been presented to poor Sunday schools in the course of that period for kronor 5,248 = £291 10*s*.

In our country there are now published six different magazines for scholars, and three papers for teachers, including the 'Teacher,' published by the Orebrö Union since 1874.

Besides, we have explanation of the Sunday school-lessons in some weekly papers, published by the different Dissenting denominations in our country.

Six different Sunday school hymn books have also been published during the same space of time.

We have always felt a pressing want of a cheap Bible for our Sunday schools, seeing that the text-books containing extracts from the Bible for the International Lessons for the year, have been incomplete for a fundamental teaching. Now that want also has been supplied by our English friends. Our esteemed friend Mr. Richards, during his last visit to our country, saw that want existed, and brought it before you upon his return. You again sent us money. 10,000 copies of the Bible were printed last year, and are now almost sold out. Thus, not only has the teaching in our Sunday schools been very much improved, but, what is far more essential still, the children have got a Bible of their own, which they can buy for 1 kronor.

I have now to bring you hearty greetings, not only from my Christian brethren and sisters, but from thousands of Sunday school scholars in the "land of the midnight sun," who at their meetings have expressed their thankfulness for this gift of yours so highly estimated by them.

That the success of our endeavours has not been so very unimportant, will appear from the following figures about our Sunday school work during the time past.

It is supposed that in connection with the Lutheran Church of Sweden there are 75,000 Sunday school scholars and 5000 teachers.

In connection with the Swedish Missionary Union (Free Churches) 76,273 scholars and 5568 teachers.

The Baptists have 497 schools, with 32,765 scholars, and 2816 teachers.

The Methodists have 188 schools, with 13,689 scholars, and 971 teachers.

Schools not belonging to any church: 25,000 scholars, and 1000 teachers.

Total . . .	222,727 scholars.
,, . . .	15,355 teachers.

These figures show certainly progress and growing interest in the Sunday school cause; yet they are very small in comparison with the great number of children in our country who are not yet brought into the Sunday school.

According to our latest statistics the number of children of six up to fourteen years, which are in the age of primary instruction amounts to

753,000. Seeing, then, dear brethren, that more than 500,000 of children between the ages of six to fourteen, with immortal souls, are still unreached, we feel our responsibility to do all that lies in our power to bring to them the blessings of the Gospel, knowing that in due season we shall reap if we faint not.

Passing to the *Obstacles of our work* I would mention first that it is but the plain truth to state that the progress gained in the Sunday school work in Sweden has been a hard work, requiring great perseverance.

It has, indeed, had to work its way inch by inch against prejudice, ignorance, enmity, and resistance. And in many cases, not to say in most cases, the clergy, joined by the school and church councils, have been foremost in resisting the Sunday school movement.

The Established Church, neither by fair means nor by foul, have succeeded in making children desist from going to Sunday school, they issued a prohibition against it through the medium of the above-mentioned Church and School Councils.

As an example, I will cite such a piece of prohibition from the 20th of February, this year, sent to me by one of our missionaries :—

"Minutes of the meeting of the joint Church and School Councils of 'Hor,' Skåne, the 20th of February, 1889.

"The School Council having learned that a school going under the name of a Sunday school has been instituted within the parish, which school is not arranged upon the basis of ordinances concerning parish schools contained in sect. 62 of the Law for Schools for the present in force, and as the persons instructing in the said school are not known to possess the ability required for such instruction, being besides highly suspected of embracing views in religious matters differing from those of the pure Lutheranism, we hereby do forbid, under punishment as stipulated by the penal law, such a school within the parish.

"Date as above.

"A. Hofstrom, P.C."

This is but one act among the many which have befallen our young and weak Sunday schools, through which act of violence many a hopeful commencement has for a time been brought to nothing.

Another difficulty has presented itself in *the want of persevering teachers.*

Many have begun the task with great zeal, but when persecution and obstacles have met them they have grown dispirited and left off.

Emigration has also robbed our Sunday schools of many hundreds of teachers, and the same thing has in many places been a great hindrance for the extension of the work.

Another great obstacle has been *the poverty of our people.* An Englishman, well known to you, who has travelled a great deal in Sweden, and thoroughly well acquainted with the country, has reported of it thus :—

"Sweden is a poor country and will always so remain."

And he is right, indeed! especially in regard to the members of the Dissenting churches. For, as St. Paul says: "Not many wise men after the flesh, not many mighty, not many noble are called" amongst us.

Indeed, in many cases, a considerable part of the congregation stands in urgent need of the support of their brethren who are in easier circumstances.

And besides their current expenses, the building of chapels, the maintenance of their pastors, their missionary and Sunday school work, they also have to pay great sums to the clergy, who only repay them by forbidding their work, and fining them if they dare transgress their prohibition.

If then the poor people have no money with which to pay the fines, they are sent to prison as common criminals.

Such are the circumstances under which we have had to labour up to this time, and in many cases they still remain the same.

But our end and aim has been, and still is, "The children of Sweden for Jesus," cost what it may. We may still have to suffer, but we cannot betray the command given us by our Master, "Feed My lambs."

In this respect our endeavours have also been crowned with success already.

A very great number of Sunday school children have given their hearts to the dear Saviour.

Our Sunday school missionaries, who best know the state of things all over the country, tell us that in many schools 20 up to 25 per cent. of the scholars are converted. A great many of them have already joined our churches and formed some of the best and most active labourers in our Sunday schools; some have turned preachers, others Sunday school missionaries, and not a few of them have entered the glorious home above, to be for ever with the Lord.

One of our most pressing needs at the present time is *more teachers.*

I have already mentioned that a great many teachers every year emigrate to America. Thus, the missionaries very often report: "The Sunday school in the place had ceased to exist, because the teacher is gone to America, and there is none in the neighbourhood to fill his place." Or, "In almost all the schools in the district there is a lack of teachers, and the churches are unable to furnish them, because so very many of their members this year have emigrated to America." From other fields they report; "Not a single Christian was to be found who could be obtained as teacher, therefore no Sunday school could be commenced in the place.

In some places many of the converted people are in great need of Bible knowledge. The only religious books they have read before their conversion are the Catechism and the Common Prayer-book. In a great many cases they have never read the Bible since their confirmation, and know but very little of it.

From this state of things there arises another need, namely, the want of some training courses for teachers, such as those we had some years ago, in different parts of the country, and which proved to be of great advantage to those who attended them.

In connection with that need stands another one—a greater quantity and variety of Sunday school literature, especially for the education of Sunday school teachers.

In some schools, however, where the elder scholars are being retained, they are placed in normal classes, to undergo some degree of training as future teachers.

At Orebrö, and some other places of our field, where there are scholars up to twenty-five years of age, there are normal classes for those above fifteen, from which the ranks of the teachers are recruited.

But those schools are still very few. First, because in most cases the scholars leave the schools at the age of fifteen in order to undergo the usual confirmation by the priest, after which ceremony very few of them return to the Sunday school; and, secondly, the want of qualified teachers to lead such normal classes.

Another need is that of proper localities for our Sunday schools. Of late we have exerted our utmost powers to erect chapels and houses for our work, but there is still a great lack of localities, especially in the large woodland districts and at different ironworks. In these places the only accommodation that can be obtained for the Sunday school is usually a kitchen or some cottage inhabited by a large family. When some forty or fifty children are huddled together in such a room the air becomes so vitiated that the candles are extinguished.

It is easy to form an idea of the susceptibility of their minds in such an atmosphere, not to speak of the many other difficulties connected with a Sunday school in such a place. But He, who has hitherto bestowed upon us His divine blessings, supplied our needs and strengthened our hands in the days of weakness, He will also hereafter fulfil upon us His promise: "I am with thee, and will surely bless thee."

The Gospel of Christ is working its way everywhere, and the purpose of God in setting up the Redeemer's Kingdom is being constantly fulfilled; and we believe, dear brethren, that no agency will be more potent in ensuring that fulfilment than the blessed institution whose interests are so dear to all our hearts.

God speed this glorious Sunday school work all over the world, and most especially over the Land of the Midnight Sun.

Professor J. G. Fetzer (*Hamburg*).

Ladies and gentlemen, I have been asked to make a few remarks by way of correction or approval of what Mr. Edwards has put before you. I am sorry to say that I have not been able to put anything that I have to say on paper, so that I shall just give you the impression that I have received from Mr. Edwards' paper and from my own observation

during my work among the Sunday schools in Germany. Sunday school work in Germany is, so far as I know, very old—at least as early as 1824 or 1825.

The first Sunday school was established in the city of Hamburg, and from that time Sunday schools were established in different parts of the German Empire. They were looked upon in every case almost with envy and hatred, and a great deal was done at the time to suppress the Sunday school work, because it was in no wise considered as a desirable institution for the state of things which existed in the German Empire at that time. For this reason Sunday school work during the first forty years, or nearly so, from the time the first Sunday school was organized, was not permitted to raise its head and do the work as the people who had it in charge, and who lived for it and loved it, would have liked it to have done.

However, things had come to take a better turn, in very many cases at least, and very few are now here and there, as Mr. Edwards has said, oppressed and hindered in their work. There are many villages and many towns in which there is no Sunday school, and as soon as a person starts a Sunday school there are persons who will very likely do something to stop the work in its progress, and hinder it wherever it goes. There might be facts given to illustrate that point, but we have no time to do that. For the last thirteen years I have been more or less interesting myself in Sunday school work in Germany, and have watched its progress especially in independent bodies.

The work has gradually increased from time to time, and the number of scholars and teachers as well has, I think, nearly doubled from what it was ten or thirteen years ago. This is owing to several reasons. The one is that the persons themselves have received as it were a new inspiration in the work. They have learned to see that the work is a work which must necessarily be done, and if it is to be done that they are the persons who must do it. It cannot be said of Germany as it may be said of the United States of America, and as it may be said of England and Wales, that 98 per cent. of the present teachers have formerly been scholars. I think if we could go through the ranks of the German schools we should find perhaps scarcely half of the teachers had been scholars, and others have to be drawn in, but it takes a great deal of time and a great deal of perseverance to interest them.

Two visits, one by Mr. Towers and the other by our friend Mr. Edwards four or five years ago, did a great deal to interest and give the work a new start in Germany. Each of them visited Berlin and Hamburg, and tried to do what they could at both places to interest Christian friends in the Sunday school work. They have experienced by these visits how difficult it is to unite the different parts and bring them together to work under one organization, and I can only affirm that to-day it is a most difficult thing to even bring individual bodies

to work under one organization. Thus you see that our work is quite different from what it is in England, and from what it is in the United States, although I am aware of the fact which has been repeated by Mr. Hartley, and as I have had occasion to read very often that the denominations here have to some extent their own Sunday School Union.

Were we in Germany as strong as you are in England, or as they are in the United States, it would be a matter which would not be grieved at, but since we are not so strong I feel it very intensely that we cannot get our people to work harmoniously. For ten years I have been trying to do something in that direction at Hamburg, but it has been a very difficult thing to do the work as it ought to be done by a very few persons. We hope, however, to continue the work and not get tired, trusting that in due time the work which now seems to flag and lose in interest will be revived, and that a greater zeal will be manifested in the work, and that the work will improve in every respect. As to the accommodation, it is a fact which I think cannot be deplored too deeply that it is so incomplete. Scarcely one denomination or church has besides its own house or chapel a place in which they can gather children.

The Sunday school is not, as it was said this morning, the church at work; at least not in very many cases. Very few of the people in Germany are interested in Sunday schools as they ought to be. The poverty of the people, especially the Christian people who would have a heart and zeal and interest for the work, is so great that nothing can be expected from them for the present in this respect.

The internal management of the schools is far from what it ought to be, and I can subscribe fully to what Mr. Edwards has said as to that fact. Still I think there is an improvement to be noticed there by any one who has not visited the German schools for ten years, and who goes there now. You would be able to see that the management is improving, and I think there is a great future for German Sunday schools in this and the next century. But, Christian friends, you who are here have been asked to take an interest in our work on the Continent, and to remember us in your prayers and in your gifts and in everything else; therefore I would like to ask you—some of you may visit Germany occasionally—to visit our Sunday schools. It very seldom happens that one sees Christian friends in German Sunday schools. It seems to me as if it was the same with a great many American friends who visit Europe. They visit a great many places, but they do not visit the churches, and they do not visit those churches to which they belong. If the first is not a fact, the second is, at least so far as my observation goes.

I have generally found them in those churches to which they do not belong. I do not know why it is, but so it is. I have read letters from persons travelling in Russia and Poland, where I knew there were churches of their denomination, but I never saw a letter even or

one single statement in which they referred to the church in that place which they might have encouraged by their visit. And the same thing is true—I wish it was not, but I believe it is—that there are very few Christian friends going to Germany who visit the Sunday schools. I would ask you, Christian friends, who are perhaps on your way to the Continent, not to run through by express train to Switzerland, and to spend your time in London as pleasant as may be, but go and encourage the work of Sunday schools throughout Germany. That will encourage them in their work to persevere when they see that everything is against them in what they are doing. You might speak a few words to them and say, "God bless you, and grant you everything that you need."

Then, the material for the work is not quite what it might be as yet; but it is getting better, and we are gradually getting something that will stand the test as with the public elsewhere. The numbers attending the schools were not so great as in England, but, so far as they go, I think we can stand the test with others.

I have tried in the last few years to get sixteen or seventeen Sunday schools in the Dissenting churches that we have in Hamburg to give me regular statistics, but when I look at them and try to compare them with the year previous I find out that they had not kept them correctly, and that some of the figures had plainly been estimated from a guess—nothing more than that. In that matter a very great deal can be done, and I hope will be done to make the accessories and auxiliaries complete. But, friends, we must not, however, expect Sunday school work to be in Germany what it is in England, nor what it is in the United States. It will never be so complete, because in schools in Germany every scholar and every child is held to have learned to read, and every child in the smaller towns and villages has a Bible and a lesson-book. I am sorry to say this is not the case in the larger cities, and especially in the city of Hamburg, where it is being ousted out of the school, and teachers try to ridicule it in every possible way. In England, where the Sunday school was started, Mr. Raikes was obliged to teach the children first how to read. We are not obliged to teach the children. Though the work will never be what it is in England and in America, I hope, if the Lord grants that we may come together again, some one may be able to say that since the Convention of 1889 our Sunday school work in Europe in the State churches, as well as in the Dissenting churches, has increased, and grown, and multiplied, and strengthened, and has done a great deal of good.

The following Papers and Addresses were read or delivered at a subsequent session, but for the convenience of reference to Sunday School Work on the Continent of Europe they have been incorporated under the proper heading :—

Paper by Mr. J. M. Heybrock (*Amsterdam*).

Mr. Chairman, dear Christian friends, when we received, in the beginning of this year, the tidings of the World's Sunday School Convention that was intended to be held in London, and also the invitation to send two or more delegates from Holland to that international assembly, the Committee of the Dutch Sunday School Union appointed my friends, P. J. Muller, G. P. Fruyt, and myself to represent them among the great number of friends and workers in the Sunday school who have been coming from the various parts of the world in this metropolis, to deliberate about the great institution to which they have devoted their forces and their love. Our committee have charged us to transfer to the English brothers their best wishes for the success of this Convention, and also to express their hope and their expectation that the meeting of so many experienced Christians will prove fruitful for the sake of the Sunday school all over the world. And now allow me to give you a short historical review of the Sunday school work in Holland up to this day. It can be stated that the first religious Sunday school in Holland was started in the year 1836, so that its age is on the present day fifty-three years. The Sunday school work had to vanquish many difficulties before it could find a good place in the life and love of the Dutch Christians. The first Sunday school teacher was Mr. Capadose, by birth a Jew, but who had found in the Lord Jesus his Saviour. He had visited many Sunday schools in Switzerland, and soon acknowledged the great importance of that institution. The inducement to the forming of a Sunday school in the Hague, where he dwelt, was, according to his own declaration, an encounter he had with a little boy, ten years old, with whom he entered into conversation on the way in which he spent his Sunday. He invited the boy to come to his home on a Sunday afternoon, and this boy and his sister were the first Sunday scholars in Holland.

This happened in the beginning of the year 1836. Since that year Sunday schools have been formed in the principal towns of Holland. In Amsterdam the first superintendent of a Sunday school was Mr. Looman, our actual secretary of the Sunday School Union. He has been engaged in that work since the year 1842, and is, up to this day, notwithstanding his grand age, full of zeal for the Sunday school. The example given in the Hague was soon followed in other places; at first in towns, and afterwards in villages. The starting of the first Sunday school in Rotterdam took place in the year 1847. Since that

year the development of the Sunday school work was so rapid, that in the year 1886, when we celebrated the fiftieth anniversary of the Sunday school work, there were in the Hague 20 Sunday schools, with 130 teachers, and more than 3000 scholars; in Amsterdam, 100 Sunday schools, with 500 teachers and 28,000 scholars; in Rotterdam, 80 Sunday schools, with 390 teachers and 10,000 scholars; and in Delft, 12 Sunday schools, with 30 teachers and 1400 scholars.

In the year 1866 the Dutch Sunday School Union was founded, and since that year the number of Sunday schools has been augmenting very rapidly. Concerning the labour of our Union, we can state that the Union has forty-eight branches throughout the country; all these branches have their periodical meetings for teachers, where the interests of the Sunday school work are discussed, and where the teachers are strengthened for their work by common prayer. The Union publishes a periodical named *The Christian Family Circle*, an illustrated monthly paper for the family and the Sunday school. Besides this, hints for teachers are published, in order to help them in their instruction of the children and, finally, the Union gives annually, on occasion of the Christian feasts, publications for teachers and scholars.

Our annual Convention takes place usually in the month of September; Sunday school teachers then come from all parts of the country to discuss the several topics concerning Sunday school work, and to strengthen there the mutual bonds that unite them; and they return from the meetings with renewed zeal for their work. It is also a rejoicing fact that the international prayer-meetings in October are more and more attended to through the whole country, not only by teachers, but also by the scholars and their parents.

By the liberality of our English brothers we have since the year 1873 a missionary, who is continually travelling over the whole country, endeavouring to form new Sunday schools, and also visiting the existing ones and to give guidance to the teachers, and to introduce the necessary improvements. Our actual missionary, Mr. Fruyt, begun his labour in the year 1879, and has been working these last ten years for the sake of the Sunday school with indefatigable zeal and fidelity, doing his utmost to promote the work to which he has vowed his forces and his life. The great difficulty we have to struggle with in Holland is the want of *able* teachers, not so much in the great towns, where the occasions to afford help to the teachers are numerous enough, but in our little towns and villages; and it is in that way that our missionary renders us great services.

In the year 1886, in the month of October, we celebrated in Holland the fiftieth anniversary of the institution of the Sunday school. On that occasion prayer-meetings were organized through the country, and renewed efforts were made to stir up the interest of the Christian public in our Sunday school work. By that way the Sunday school becomes more and more known and appreciated in Holland, and its signification and influence is the greater, since the thousands of children

who make use of the public day school, where the Bible is a forbidden book, receive at least in the Sunday school some religious instruction. The children who frequent our Sunday schools receive there a serious impression of the Lord's Day. They are prepared in the Sunday school to receive further religious instruction by the minister or the teacher of religion. We have in Holland many examples of children who, having found in the Sunday school the peace in Christ, are actually Sunday school teachers; and these persons are, indeed, not the least capable for their work.

Many parents who neglected the daily Bible reading are induced, yea, pressed by their children frequenting the Sunday school, to open their Bibles. A great number of striking examples of this could be quoted. We have a living hope that by the Sunday school the Bible will become the daily-used house-book.

With all this, the ideal of the Sunday school is far from being attained. Our Sunday schools want help from all who take to heart the eternal interests of the children of our nation. We are in want of more help from the ministers of the Gospel and of the parents of the children; above all, we are in want of *able* teachers. Our Sunday schools require also efficacious financial assistance; the teachers, especially in our villages, are obliged themselves to pay the necessary expenses, the hire of schoolrooms, maps, books, tracts; and this is a charge too heavy for many of them, which our Sunday School Union would be very willing to take from their shoulders if we were enabled to do so.

We have, however, to remember gratefully what the Lord has done, and to pray that the Sunday school teachers may be strengthened in their faith, and stimulated in their love for the children, that they may advance in the knowledge and the practice of the Word of God; to pray that all the children of our beloved country may be brought under the sanctifying influence of the Sunday school, and under the regenerating power of the Holy Spirit, so that they may be all conducted to the Lord Jesus, and to the faith in Him as their Saviour. But let us also pray that the parents may inspire their children with esteem and love for their teachers, and implore in their presence the blessing of the Lord on their work. When these prayers are heard, then the Sunday school will prove a blessing to the family and a preparation school for the church.

To give an idea of the great and rapid extension of the Sunday school work in Holland, we can state that, in 1880, the year of the centenary of Sunday schools, we had in Holland 1000 Sunday schools, with 3000 teachers and 100,000 scholars; and actually, nearly ten years later, the number of Sunday schools has grown to 1470, and that of scholars to 152,000.

Certainly, when we look back to this great augmentation of schools and scholars, we have much reason for gratitude towards our Heavenly Father, who has blessed the work in such an extraordinary way, and we place it further with confidence under His gracious protection, trusting

that He will continue us His blessing in a work which is so inseparably connected with the advancement of His kingdom.

The PRESIDENT: I much regret you did not all hear that paper, for it contained many interesting things, and notably one, that they have a Sunday school Convention in Holland. I have great pleasure in introducing Monsieur Greig, who is in connection with the McAll Mission work.

MONSIEUR GREIG (*Paris*).

I was once in America on a visit in connection with the McAll Mission, and I was at a prayer-meeting. I said something about France, and at the close a dear brother from the country came up—I think he was one of the members of the church—and he said, "Let me congratulate you on your able English; it is very well for a Frenchman." That is the reason why I speak to you about France. My colleagues thought I could speak a little more readily than they, and I therefore take the place which rather belonged to them. Yet I can speak to you not only of the McAll Mission work among children, which I may call the advance corps of this Sunday school army in France, but I can speak to you of what has been done in the regularly organized schools of the Protestant churches. I have been superintendent for some time in the school of the church of a pastor whose name you have all heard, the Rev. Theodore Monod. (Hear, hear.) Let me say a word about the Protestant schools. There is more difficulty than you Anglo-Saxons are apt to think between what does for you and what will do for France. The reason is historical. You have spread so far over the world that you are apt to think that what suits Anglo-Saxons is necessarily international. Yet there are differences, and that is why it is useful to have in a Convention like this representatives from such comparatively small bodies of Sunday school workers as that to which I belong. One single example: in France a point of very great importance in the religious instruction of the young is the utilization of the Thursday as well as the Sunday.

Thursday schools are, in a way, more necessary than even Sunday schools in France. Yet, if we were to come and say to you, "I think much of Thursday schools; start Thursday schools in England; it is absolutely necessary," what a fallacy on our part it would be. Thursday is the school holiday in France, but here children are as fully occupied on Thursday as on Tuesday or any other week day. In making any arrangements in connection with Sunday school work for the children of the entire world, you must try to take into account the special circumstances and conditions of those nations among whom you wish to work. In France, for many years, all the religious instruction was given by the pastors, and it is because of the nobleness of these pastors that a difficulty is met with—a certain unwillingness hitherto to give up to the members of the church the training of the young. It is only since the foundation of the Republic that we have had liberty of

Sunday school teaching, and here let me ask all Christians present to pray that, in the month of October next, we may keep that Republican Government, which we obtained with so much difficulty. It is only since the advent of that Government that there has been real religious liberty in France. Till then it was a punishable offence to hold a religious meeting, and it was only a pastor who had a shadow of a righ to do any such thing. Therefore, by the force of circumstances, the pastors had to keep in their hands the instruction of the youth of the church; and all honour to them for what they did in forming schools in their parishes to train up the young! So do not be hard on my French brethren if they are unwilling to give up, often to ill-prepared Bible students, the training of the young they so much value.

As regards the McAll Mission work, it is absolutely essential to set to work amongst the young; and it is among the conditions we lay down when we open a mission in any city that there be Sunday school work in connection with that mission. You know possibly that there are a number of paid agents in connection with the mission. I am one of them. Their number is very small. Much of the work is done through the churches, and when a pastor writes to us, "I wish to open a mission hall in my city," if he has money for rent, we give him a hall, and we insist upon it that he have a meeting on Sunday there and on the week days, and a meeting for the young in an organized Sunday school. A great many of these brethren know nothing about modern Sunday school teaching, and hence a great need in the McAll Mission of some person who can go about and show these brethren "how to do it." They long to know "how to do it."

I have been privileged, owing somewhat to the generosity of the Sunday School Union, to itinerate in France, and none have refused—even the oldest pastors have been willing—to listen to what instruction the mere beginning in God's work can give them. What can we do? Even where our work is most organized we cannot, where Christian work is newly begun, have classes at once. We are not sure that the children will come regularly, to begin with. It is a simple fallacy when a hall is opened to at once break up these children into classes. The best thing we find is to keep the classes in the hand of a competent person until the children have become regular in their attendance. I need not tell you, where attendance is irregular, how hopeless it is to give instruction in the classes. We cannot expect to get our classes officered from the Protestant churches. To some extent the young people there do not know "how to do it," and they have their own work to do. Our plan in the cities is to take the teachers from among the converts. They are very ignorant, but full of zeal. They can point the children to Christ.

I remember from my own experience how joyful a work that is after conversion; and, if we can tell what to do with sin, the battle is won. We can point to Christ. What we can do, however, in the matter of organization, is to train these converts to become good teachers. To

this end preparation classes are absolutely necessary. It is difficult to gather young people in France; and Mr. Edwards reminded you of the late hours of work there, but he might also have spoken of the social difficulties—the immorality and gaiety. In spite of these difficulties, all the teachers of a school in Paris I could mention, although they have three quarters of an hour travelling to attend the preparation classes, attend regularly, not one missing unless illness be the reason.

The McAll Mission goes to places where nothing has been done. Till we have the converts, some one man or woman must do the teaching. I will give you an instance of the difficulties to be encountered. There was a hall in Paris about seven years ago, where a French lady took the organization of the school in hand. Twenty children were present. They listened for five minutes, and then they took the chairs and carried them out into the street, and threw them at one another's heads; but now, if you went there, you would find a large hall with 300 scholars, and three schools fully organized, a school for little girls and little boys, and a general school for those who can read; and in addition, but not meeting at the same time, a class for men, almost as old as they chose to come to be prepared for church-membership. There is also a meeting for young girls held a little distance off. This is what we call organized work.

Kindly let me give you another specimen of what we call organized work. Last Sunday, in one of our largest halls, which can contain 400, which is very large for a Paris hall, an interesting incident happened. This hall is filled in winter, but in summer the children are taken away by their parents for that promenade so dear to the Parisian's heart; and in that school the attendance we find had gone down to sixty. We like that, so far. It may astonish some of my brethren to hear that we make no effort to keep, beyond the six or seven winter months, the great mass of children who come irregularly. Their presence disorganizes the teaching, and during the summer we count to work up those who have been caught, undisturbed by the coming in and going out of the irregulars. Well, we thought sixty small, and the teachers said, "Let us go out and fetch in children from the 'highways and hedges.'" They went out by twos and threes, and in ten minutes had brought in one hundred children out of the streets close by—children who, though living close by, had never heard of the existence of the school. If they had not come in, they might never have heard of the love of Christ. We call that organized Sunday school work; and yet that is not quite according to the strict model. (Cheers.) Let me tell you just two little things. I have here one of the reports sent in to me with respect to the progress of the work. A question had been asked, "Are there ever spiritual results anywhere?" They answer, "Yes." There are some most interesting cases. Here is the latest that came to my notice. "At Chatellerault, where meetings have been held since May last year, the children were brought in from the streets, being wholly Roman Catholic—not one Protestant among them. Of the children, none of

them had received even a moral education, yet out of that number there is at least one who is singing the praises of God by the throne of Christ, who, before his death from a disease which caused excruciating suffering, instead of complaining, sang the hymns he had learned in the Sunday school. He spoke to his parents, giving them a rendezvous in heaven, and entreating his father not to put off coming to Christ. Some of his fellow-scholars came to see him, and he urged them to come to Christ; and, finally, he died refusing to see any priest, but wishing only to have his Sunday school teacher with him. (Applause.)

Here is another instance of spiritual results. There is in Paris an *atelier*—what do you call it in English?—a printing-office, which was notorious for its immorality. No mother who had any respect for her children would allow her daughter to go to work there. One of my Sunday scholars had to go—her mother wished her to go to work there. She went, and she kept herself pure, and one of her fellow-scholars needing work got alongside of her, knowing that two are better than one; and for two years they worked there in that very sink of iniquity. Then that printing-office changed its character, and now, instead of being spoken of as the worst in the district, the people speak of it as scarcely Paris-like—changed by these two Sunday scholars, one of whom was of relapsed Protestant parents, and the other of Roman Catholic parentage. (Cheers.)

A DELEGATE: I have been told, in conversation with some friends from the Continent, that the effects of the Convention would be more widely felt on the Continent, if some of their delegates could be included on the executive committee, and I suggest that some of them should be appointed on the committee.

The PRESIDENT: We should be much delighted to revise the whole thing. I would further suggest that the brethren should consult on the subject, and if you will send in names from different countries at the close of this meeting they shall be duly considered.

The REV. H. USSING (*Denmark*).

I shall be very brief in addressing the meeting, because the time has got on, and I should like to say a few words about our little country. If you know something of geography—I am afraid to say that all the great nations do not know much of geography except their own, but, if you know anything of geography, you know something of Denmark.

We have the right to occupy a little of your time, because we Danes have a very old place in the world's history, and in your history; and, when you Americans come here as sons of a mother or father, we may say that we come here as father to the father. (Cheers and laughter.) I dare say that in some way we may pretend to be grandfathers to you young Americans; but it is the law of the time that the children grow bigger, and you have grown very big (laughter),

and the parents sometimes grow smaller; so it has been with us. (Renewed laughter.) Now, as to the Sunday schools in Denmark, I can only say we have about 35,000 scholars and 2000 teachers. You will think it a very small figure, but it is almost four times as much as I had the honour of relating nine years ago at the World's Convention here; so you see that the work is rapidly increasing in our country—but it is new still. We are deeply indebted to you Englishmen for this grand idea of the Sunday school; but, nevertheless, I should not like any one of you to think of us Danes as a sort of heathen. Sometimes I have heard you speak of the Continental missions almost as you speak of the China and India missions. Of course, we have some people not much better than heathens, but you have some too. (Hear, hear.) I can tell you a very good reason why we have got Sunday schools so late. We have had for seventy-five years—for three quarters of a century—compulsory education, and in that religious teaching is taken; so that in our country we have compulsory religious teaching. Of course, you know it cannot always be quite spiritual teaching, but at the same time a great number of Board school teachers are true, faithful, and spiritual people. Therefore we are only beginning with Sunday schools, and the principle upon which they are established is to promote the spiritual life. You have hundreds and thousands more Sunday schools than we, but you have many that we should not call Sunday schools, because there is not the spiritual life in them. We call those only Sunday schools which spring out of the living fountain of the Church. With reference to what was stated by Mr. Edwards to-day, I may say that as to the accommodation we are better off than some parts of the Continent. We have in a great many places mission halls built especially for Sunday school work, and that not only in the larger towns but also in the country villages. The main part of our peasants, so far as they are spiritually inclined, take a great interest in the Sunday school, and in a great many parts of the country—in villages—you will see mission halls, where always on Sunday they have schools. As to the preparation classes, you are a little behind in England; we always have them diligently, and when you say you have only one-tenth of the schools for preparation classes, we have only one-twentieth where we have *not* the preparation classes. In Copenhagen we have the honour of having the greatest men—the leading men—amongst the conductors of these classes; we have our best renowned university professor as one of the leaders, and two others have been elected bishops in our church. I wish to say one word about the children of the higher class, because that is a question of great importance, and Denmark is not the only place where the question is to be considered. We have in Copenhagen special Sunday schools for the higher classes. We are able to have a hall nearly as large as this filled with children of the higher classes coming on Sunday to have their Sunday school instruction, especially in the winter. We are beginning to have yearly conferences of Sunday school teachers in different parts of the country.

I shall finish now, and have only one more word. I have a hearty greeting to bring from our own sister land, Norway. You have not sent any invitation to Norway, and I took the liberty in your name to invite the Norwegians, but I got the answer, that, as they had no association formed for the work, they did not think it desirable to send delegates. They asked me, however, to bring their hearty greetings to the English people for the grand idea of Sunday schools. We have about 20,000 children in the Norwegian Sunday schools, with about 1000 teachers, and this month they have the first National Convention of Sunday school teachers in Drontheim, in the north of Norway, where I was asked to speak. We thank you Englishmen, and ask you to think a little more about us and pray for us. (Cheers.)

The Rev. Henry C. Woodruff, D.D. (*Black Rock, Connecticut, U.S.A.*)

At the request of the President, I make some remarks in reference to the Foreign Sunday School Union of Ameriea. I will only take a moment now, because the Committee has very kindly permitted me to occupy a position later on in the programme. The work of our society will be illustrated by what I shall say on that occasion. The work we are carrying on through correspondence finds an echo everywhere. It is a great pleasure to me to have met these brethren, some of them correspondents, and known by name to me, though I have never seen them face to face, or grasped them by the hand. We carry on our work by this method of correspondence. We have established Sunday school papers—for literature is a busy agent now-a-days, and we find this one of the best methods of work. We are carrying on in one way or another Sunday school papers in some six or eight different languages by a moderate expenditure of money. 'Christie's Old Organ' may be known to some of you; also, 'Saved at Sea,' 'Lost Gip; or, Alone in London.' We have published some 30,000 copies of one or other of those different books, and distributed them. We have multiplied lay Christian activity over the country. I wish when you go home, having heard of the results of Sunday school work in these countries, and having heard of their need, you will be kind enough to give us the assistance we need.

The President: All the work done by the Foreign Sunday School Union is done voluntarily. Nearly all the contributions are from Christian ladies, and the gentlemen who give their time give it without remuneration. It is a delightful, beautiful, and pleasing work, owned of the Lord.

A Scotch Delegate: Are there to be no remarks allowed on the papers that we have heard?

The President: One would be glad to hear remarks of delegates but unless we can put more than sixty minutes into the hour I am afraid it cannot be done.

The DELEGATE: But does "Convention" mean that we are to meet and listen to papers day after day without any opportunity of taking part in it?

The PRESIDENT: We should be glad to hear remarks made if there is time.

The DELEGATE: It is essential, because to-day in one of the papers statistics are given which are very far from being complete, and it would be absolutely necessary to make some remarks on those statistics; and I hold that it is one of the essential things of this Convention that there should be an opportunity for discussion.

A DELEGATE: I suggest that this matter should be referred to the executive committee for consideration, and that the delegate should move to that effect.

The SCOTCH DELEGATE: I shall do so with pleasure, but I regret the necessity for any such motion.

The meeting closed with prayer.

FIRST DAY.—THIRD SESSION.

Tuesday Evening, 2nd July.

The Third Session of Convention was held at 6.30 on Tuesday evening in the City Temple, Mr. F. F. Belsey occupying the Chair.

The proceedings having been opened with prayer, the reading of a portion of Scripture, and the singing of hymns,

The President said: I should like to say a few words before calling upon the gentlemen who will address you. Among the results which I would like to see following this Convention are the holding of meetings in connection with some of our provincial unions. Our friends in the country are exceedingly anxious to grasp the hands and look into the faces of the delegates from America, Canada, the colonies, and foreign lands, and would be very glad to receive visits from any of you who could remain in this country for a week or so and accept their hospitality.

I have many invitations and offers of hospitality from friends in the country, and many promises of aid in this matter from friends who are here as delegates. I may, therefore, leave the matter in your hands, and I hope as many of you as can possibly manage it will accept the proffered hospitality, and I will have a list that will gladden the hearts of our friends and create enthusiasm in this great cause in the country districts. The Secretary will be happy to afford every information to delegates who desire it.

The subject to be treated this evening is "Organized Sunday School Work in Canada, the United States, and among Coloured People," and Dr. Withrow is the first on the list to address us upon the subject of "Organized Sunday School Work in Canada"; but, before calling upon Dr. Withrow, I would just like to mention that the resolution which was passed this morning has been submitted to the executive committee according to arrangement, and the chairman of that committee will bring up and present his report in due course.

A Delegate from Scotland: Permit me to interpose in order to ask when we may expect to have the report from the executive committee, because, if in our opinion the report be not a satisfactory one, we will require to raise the whole matter upon a motion to suspend the standing orders.

The PRESIDENT: I may say that the chairman of the executive committee is not here at present, he has not yet arrived, but we expect him every minute, and as soon as he arrives we will arrange to have his report presented at the earliest possible moment.

I will now call upon Dr. Withrow to give us his report on

ORGANIZED SUNDAY SCHOOL WORK IN CANADA.

Report of Dr. WITHROW (*Toronto*).

Mr. Chairman and fellow Sunday school workers, I greatly wish that the duty of speaking for the Dominion of Canada had fallen to some abler tongue than mine, not that I bate a jot of loyalty to my country or a jot of interest in this great work, but because circumstances over which I have had no control have prevented me from giving adequate thought to the great scheme.

I may say that I left Canada in charge of a family of forty-five persons. Well, although Canadians as a rule are fathers of large families, that was the largest family that I ever had charge of before, and you can easily understand that my time was fully occupied in making the necessary preparations for our voyage and in looking after them in this city.

I did think that when on shipboard I should have the opportunity of giving some time to this great subject, but in consequence of certain circumstances which occurred to us when we were on board ship I was unable to give any thought to this matter. Since I have come to this tight little island I have been a busier man than I have ever been before, and, as I found less and less opportunities of giving attention to this subject, I hoped on to the last that some better representative would have taken my place. However, when I saw my name down on the programme, I remembered the watchword of one of England's great sailors, Nelson, that "England expects that every man will do his duty." I may say that that is our sentiment in Canada also (cheers); so I determined, however inadequately, to endeavour to speak briefly of Sunday school work in Canada, or, at least, in that part of Canada from which I come. I thought at first the subject with which I was to deal was Sunday school work in Ontario, and that half-a-dozen other people would take up the other provinces.

I really thought the province of Ontario was quite enough for one to deal with; but, when I found that to that were added all the other provinces of Canada, some of them very much larger than Ontario, and that I was expected to report upon all those provinces, I shrank back almost appalled from the thought of undertaking such a work. When you remember that Canada is forty times larger than England, Scotland, Ireland, and Wales; sixteen times larger than the great German Empire; and that three great empires the size of your Indian

Empire—of our Indian Empire—(cheers)—could be carved out of Canada, you will not wonder that I shrank back when I was asked to speak of this great Dominion of Canada.

When I started for this country we travelled thousands of miles in Canadian waters—nearly the greater part of the journey from Ontario here was through Canadian territory. Although in some respects Canada is the newest—or is called the newest—country in the world, in other respects it is undoubtedly one of the oldest countries in the world. (Laughter.)

If Sir William Dawson—(cheers)—noted no less for his scientific attainments than for his religious character and Christian activities—if he were here, he would tell you that Canada was the oldest country in the world—a great deal older than Great Britain—(laughter)—that it emerged out of the primeval oceans long before Great Britain, and that the oldest rocks in the world are the great Laurentian strata that jut out when you enter the Gulf of St. Lawrence. He would tell you that the oldest inhabitant of this world was a Canadian. (Laughter.) And it was Sir William Dawson who discovered him, and describes him in his well-known book. (Laughter.)

If we knew the history of the first Canadian, we would know the history of the world.

But to deal with the Sunday school record of Canada. I do not think that anywhere Sunday school work has won grander trophies, or has exhibited greater and more enthusiastic endeavour than in the Dominion of Canada. Though I am an alien and a stranger from far over the sea—(cries of "No, no!")—I am glad to hear you say that, and that you recognise me as one of yourselves. I may say that, as I stood the other day in Westminster Abbey, and laid my hands upon a plinth that had been carved by hands that had mouldered into the dust 800 years ago, though I was a stranger in this country, I felt that I had a heart and part in all the thrilling memories of that great Abbey, and I felt that in our new land we had instilled all those old traditions, those grand traditions, those glorious principles of the British Constitution, from which we have never gone back. I feel that we have a double interest in this old country, and that we never can feel aliens or strangers in it. (Loud cheers.)

I was glad to see the bust of a great American in that old Abbey. I was glad to see the bust of Longfellow—(cheers)—beside that of Chaucer. I was glad to see the two countries so associated, so bound together by bonds of love, as they ought always to be, in the march onward for the glory of the world and the glory of our Lord Jesus Christ. (Cheers.)

It is my privilege to be brought in contact with a great many Sunday school workers all over the Dominion, and from all parts of the country; from the mid-ocean island of Newfoundland to the great Pacific island of Vancouver there come letters to me in connection with our Sunday school work that fill my eyes with tears and touch my

heart with sympathy. I know that similar letters greet brethren of the other churches in Canada, and that together we are doing a great work for the Lord and Master all over that vast Dominion.

The wonderful Sunday school work of Canada is carried on under the organization of the various Sunday school associations. The greater part is under the control and guidance of the two associations of Toronto and Quebec. There is a Sunday School Association in Quebec which is over fifty-three years old, and which has been in active work all that time. It covers the province of Quebec, and part of the province of Ontario as well.

There is also the Ontario Association, and one for the eastern provinces, but I do not know definitely what the western associations of the Dominion are, for, it must be remembered, we are in Ontario much nearer to you here than we are to our provinces in the west of Canada.

I made a tour through part of the eastern provinces a year or two ago, and in many instances I found that the nearest neighbour—the nearest ministerial neighbour of some of the ministers I called upon—was 150 miles away. That is but an instance, but a type of the whole Dominion, and a great proof of the urgent need for organizations for the carrying on of this great Sunday school work. (Cheers.)

I am glad to say that Sunday school workers are building beacon lights in every part of the Dominion; all round the stormy coasts of Newfoundland, away to the peninsula of Nova Scotia, and far up into the northern washes of the country, right through the dense region of the pine forests they are planting their Sunday schools and gathering the children together—sometimes in old saw mills, sometimes in old barns and wooden shanties. Wherever they can gather them, they are bringing them up in the nurture and admonition of the Lord. (Loud cheers.)

One of the grandest features about this Sunday school work is that it is the unpaid consecrated work of voluntary workers in this grandest of all services. (Hear, hear.) There is a great army of over half-a-million who are doing their best for the educating and moulding of the young opinion of the Dominion in everything that is religious, and wise, and beautiful and good, and, I am glad to be able to tell you, are meeting with a marvellous degree of success.

The country has benefited wonderfully by the labours of these consecrated Sunday school teachers. Go where I may—I admire your great cities, I admire your grand institutions—but go where I may, and see all I may when I am abroad, I find no place that seems to me in all the conditions of a higher Christian civilization to equal the province of Ontario and other parts of the Dominion of Canada. We have there the most consolidated, the most colossal, the most solidly intrenched Romanism that is on the face of the earth; but, notwithstanding all that, through the moulding influences of the Sunday school institutions and other Christian institutions of our country, we have, I think, a

model land. (Cheers.) The city of Toronto, from which I come, can outrival this great city in that respect.

I do not wish to make little of the generous hospitality which we have received from your Lord Mayor; we are profoundly grateful to him for it. I do not know whether the Lord Mayor is a Sunday school teacher, but when the great International Sunday School Convention met in Toronto the mayor of that city and the majority of the corporate officers of that city were Sunday school teachers. (Cheers.)

Our leading men in commercial and civic life are engaged many of them in Sunday school work, in aggressive Christian work, and in consequence our land rejoices in a better Sabbath than any other land in the world. We have a city of over 200,000 inhabitants, where not a street car wheel turns on a Sabbath Day, not an omnibus starts, not a drinking saloon is open on the Sabbath Day. (Cheers.) I do not know any city of its size which has so few public-houses. The government of the province of Ontario pays for the car-hire of the Sunday school teachers who have to travel on cars to their work on Sunday morning.

The press—even the comic papers, the *Punches* and the *Judy's*, or whatever else you call your comic papers—of Canada is in hearty sympathy with the temperance movement and with the Sunday school work. Those who hear my voice know that I am not exaggerating the benefits that have accrued in my own country.

I wish you would all come out there. We get a great many Englishmen out there, and we would like a great many more. We would give you a hearty Canadian welcome, just such as we have given you here. We feel that we are not strangers, but we are brethren beloved, and we should give you such a welcome as will rival our English welcome if you come to our Canadian hearths and homes.

SUNDAY SCHOOL ORGANIZATION IN THE UNITED STATES.

By Mr. E. Payson Porter (*New York*).

Mr. President and fellow-workers, I am sure it is with the greatest pleasure that I am with you on this occasion. Sunday school work is the theme for our conversation this evening. We are talking now about our organizations and organized Christian work. I remember what was said upon the floor of this Convention this afternoon in reference to what this organization meant in the individual Sunday school.

Permit me to call your attention a little to our organization of Sunday schools, as we call it in our country, undenominational organization, not ignoring our denominationalism, for we all know that Brother Jacobs has a method and Bishop Vincent has a method. We belong to our denominations, and therefore we accept our denominationalism; we

do not ignore it, but we are undenominational in our organization. I will call your attention first to a map of the United States: a simple glance at the map will show you about all that it is intended that the map should show you. Our organization includes Canada, Newfoundland, Labrador, and Bermuda. The statistics presented for the United States are as complete as we can make them, and I may doubtless say the same for the provinces of Canada, but these statistics are not complete. It would give me great pleasure if we could say they are entirely satisfactory, but they are the best we can do.

It would be perfectly safe to say that in the United States of America we have 10,000,000 connected with our Sunday schools. We claim in the United States 60,000,000 of population, and this would give us about 15 per cent. of the population attending the Sunday schools. The percentage is much larger in some States than it is in others, but we have not the advantage of comparing the percentage of population in the States at this time. Each government of the United States collects a census of the population once in ten years, and in the census of 1880 we compared our Sunday school statistics with the census of the population, and we found that the census ran in territories very low down from 7 per cent. or 8 per cent. up to 24 per cent. in some of our leading States. Connecticut, Pennsylvania, and Maryland touched 24 per cent. of the population, while a large number of States running from Connecticut right through and including Nebraska 20 per cent. of the population attended Sunday school. Special attention was called this morning to the Rev. Dr. Kynoch and the influence in the States of his Christian work.

Permit me to call your attention to the statistical table of the cities of the United States of 100,000 population and over. The census for these cities is collected better than the census for our states and territory, and we have means therefore of putting down the population for our leading cities; and I will call your special attention to the five leading cities in the United States. First, the city of New York with its population of 1,585,000, the Sunday school attendance is 187,000, being 16 per cent. of the population. Now it is well known to our American delegates that the city of New York is not an American city. I suppose that the city of London is an English city, but we cannot say that of the city of New York. The city of New York, which I represent at present, is made up very largely of those who come not from England alone, but from every portion of the world. We would be glad if a great many more came from England than from other parts, because we have a great many with us whom we cannot call brethren.

Let me take you to the next city—Philadelphia. There there is a population of 1,300,000 with 18 per cent. of population in the Sunday schools. That is a city of brotherly love in our land.

I will call attention next to the third city, Chicago, which, like New York, is a foreign city upon American land. The percentage in Chicago

is 11. You have heard some reports from Chicago. I notiee in your morning papers there has been a gentleman lost sight of over there, and they do not know what has beeome of him. Chicago is the most wide-awake eity in this world as a Christian eity. There is no half-way Christianity in the eity of Chieago; and if any of your brethren want to test that statement let them go out and see for themselves. You will find that the Christian people of Chieago are wide awake. There is a Christian enthusiasm whieh goes far beyond the city of Philadelphia. Whenever you read the statisties remember to eompare the circumstanees with figures, or otherwise you will misinterpret them entirely.

Let me call your attention to the fourth city, the city of Brooklyn, with 20 per cent. of the population in the Sunday schools. It is the eity of the churehes. Next eomes Baltimore with 20 per cent. Baltimore and Maryland report in their statisties not only Evangelical churches—and they include also the *Roman Catholic* population—but, dedueting from the statisties in the eity of Baltimore the Romish Chureh, that will leave us 18 per cent. of Evangelical ehurehes in Baltimore.

I wish to call attention to one phase in Sunday school work which we are trying very hard to strengthen in our land, and that is the adult department in our Sunday schools. It has been my privilege to reside in Philadelphia during the last ten years. In the Protestant Episcopal Chureh, in gathering our statisties, there was hardly a sprinkling of adults in the Sunday sehool. There have been distributed amongst the audienee some special statistical reports for the eity of Philadelphia, and I will call attention to the table for a moment. You will find in the table a column headed "Adults' Column in the schools." Of the membership of 187,000, 45,971 are adult seholars in the Sunday sehools of Philadelphia, and in the Protestant Episcopal Chureh every report they now make to their chureh reeords the number of adult seholars in the sehool and the Protestant adult Sunday sehool teaehers.

I speak of that especially, beeause in that ehurch there has been a larger increase in that department than in any other. If you add to the adult seholars in the eity of Philadelphia, 45,971, the teaehers numbering 16,937, it gives us a total of 62,908 adults in the Sunday sehools of Philadelphia—32½ per cent.—nearly one-third of all the adults.

I wish also to eall your attention again to the denominations as represented in this table for the eity of Philadelphia. It gives me pleasure to state that our work is earried on almost entirely denominationally. On the Sunday school map of the city of Philadelphia yon will find 616 spots, and every spot represents a Sunday school; and those 616 spots were in different eolours, blue representing the Presbyterian. Our Methodist brethren are very active in Philadelphia. That map has been hung up in the conventions and institutes of Methodists and Baptists, and Presbyterians, and Episcopalian denomi-

nations, and certain fields have been pointed out, and those present are asked, "Which field will you take up?"

We consider it a very safe method to have a church, take a Sabbath school, and stand by it, and foster it until it becomes a church. (Cheers.)

STATISTICS.*

I want to say again that our statistics are very unsatisfactory. Our dear brother Hartley knows what I mean by that—how difficult it is to collect statistics, and I only know of one method of doing it. We cannot do it through our denominations. There is but one method I have learned during my eighteen years of service as Secretary of our United States Association, and that is through the local organizations of all the churches and Sunday schools. (Cheers.) If you attempt to collect Sunday schools as a State organization, you will fail. The State organization is too large. You carry it down to county organization, and what does that mean? Sometimes in our counties there are forty, fifty, or sixty miles to look after, but in our division we come down to six miles square townships. Therefore we say, if a county is organized in every township by local organizations at every individual Sunday school, that county is a banner county.

It gives me great pleasure to refer to New Jersey especially as a banner State. Not only is it a banner State, but every county is a banner county, and every township is a Christian State organization for Christian work.

I regard this as the greatest Convention ever held. This is a gathering in of children to study God's work, and may the reports of this Convention reach the dark portions of our world, that they may be lit with the light of the Gospel for heaven!

Paper by MR. B. F. JACOBS (*Chicago*).

Dear Christian brethren, I remarked this morning that we sometimes need to define the meaning of the words we use. In Philadelphia some months ago I was talking to our dear friend Dr. Trumbull, the Editor of the *Sunday School Times*, and he said: "I wish to impress upon you by means of a story an illustration of the difference between a thing and the name of a thing. There was a coloured man in the city standing at the corner of a street on a cold day offering hot mutton pies for five cents, and a man, attracted by that, probably felt the necessity for a mutton pie or something else, and finally paid the money and took the pie, and, biting down through half of it, could not find the mutton; and he complained to the man, and asked why he called out hot mutton pies, and he replied, 'I said nothing of the kind; I said that is the name of it.'"

* For tabulated statistics, see Appendix.

The question is, What do we mean by organization? We mean the definition that we have applied to the first international motto; we have put it into three short words of three letters each, "All for All"—the union of all Christians for the salvation of all others.

The first word of our motto suggests the importance of in some way or another securing the union of these Christians. If we were to construct a railway in England or in America, we would have a plan and bring together certain gentlemen whom we believed competent to discharge the duty, and carefully to consider the plan. If we were to discuss any great problem in either England or America, very likely we would resolve upon some plan of co-operation and organization. You may have passed through some parliamentary or other election in England in your day, and you may have found out that those persons who are anxious to serve the people for the glory and honour which attach to it are anxious to secure their own success, and they organize the matter thoroughly and work most persistently to accomplish that object.

It is a very singular thing that if Christians, whether Sunday school workers or not, assume they cannot do without their plan, without their co-operation, without the union of effort, without persistent determined purpose behind the plan, that they will steadily push on to success.

In the United States you have heard Mr. Porter say we have in the Sunday schools at this time about 10,000,000 of people, and about one-sixth of the entire population of the United States are in Sunday schools. It is not what it ought to be, but thank God there is that much of it. There is one-sixth of the entire population in the Sunday schools. We have in the Sunday schools 10,000,000 of people. Of these 1,250,000 are officers and teachers in our schools. And let me remind you that not only in the United States, but in Great Britain and throughout the world, these Sunday school workers are the peers of any other men that tread the earth.

We number among the ranks of Sunday school teachers some of the most eminent, learned, scientific, most honest and faithful men who ever trod the earth since the Lord of Glory went home; and the day is past when men can stand up and sneeringly talk about Sunday school teachers as incompetent young men and women, when we have men like Dr. John Hall, Bishop Vincent, and H. C. Trumbull.

Let us be thoroughly well persuaded of the dignity as well as of the importance of our work. Here we are engaged in no light or small matter, and the Lord Jesus Christ has practically skimmed the church and poured the cream of it into the Sunday schools.

I am the mouthpiece of as vast a country as the sun ever shone upon, and therefore I speak confidently, and you may say prudently. There is another thing, and that is, that the men and women are most practical. Theirs is an unpaid and voluntary service. Mr. Hartley asked why did not we have two Sunday schools a week? I wish he

knew the work we do, and I wish he knew what we do during the six long days in the week.

Our sessions are one and a half to one and three quarter hours, and the teachers have to go into the House of God and get something to eat for themselves that has been prepared by their pastors and others who are qualified to teach them. They need some little time for personal attention to these people. It is possible they may have too much crowded into one day of twelve or fourteen hours to do it thoroughly well.

I am not trying to persuade you to abandon the plan you have; I have not come to dictate to you, but, like the boy who held a candle for the minister to preach, I like to throw a little light on the subject if it is possible. One thing we need is light on the subject. I said that we had 1,750,000 of teachers. Mr. Porter has shown you that a very reasonable percentage of the remainder are also adult scholars. It leaves us about 7,000,000 children and youth.

I have passed by two or three of your buildings, and I have seen an inscription that was certainly a strange one to me. It was a large sign, painted in bold letters, "Sunday school for Boys, Girls, and Infants," as much as to say do not any man step in here except at the peril of his life.

Now we have 7,000,000 of children and youth, and yet the census of the United States Government reveals to us the fact that between the ages of five and twenty-one we have 18,000,000 of children and youth in the United States. There are 7,000,000 in Sunday schools, so that there are 11,000,000 out, and the great problem is how shall we reach the 11,000,000. I submit it is our business as Christian men to look about us and see if we cannot find a plan by which to reach them.

A friend of mine told a story about a youngster who wanted to catch a colt. The youngster went up to the colt, enticing it with some corn in one hand but having a halter in the other. When he saw a chance he slipped the halter over the colt's head, but the colt dashed away, dragging the youngster with him across a ploughed field. When they had gone about half a mile, the youngster said: "Ah, I see now where I missed him!" (Laughter.) What is the use of going on with the church service that reaches but a handful of people? If the Sunday school does not reach the people, let us look about and see what plan will reach them. The question is what is it we are after; what is the object before us? If we can find the way to it, we shall accomplish the result.

You know plainness is the beauty of teaching. What good is a golden key that will not open the lock? Let us find a way to the solution of the problem, and in all the strength that God will give us let us push that plan to complete success. In order that we might succeed in this work, we tried to gather Christian men together for the consideration of the subject before us. We invited them to come. It is not enough in our country to send a postal card. We have to see them

and work in order to get these Christian men, for many of them are full of prejudice.

One of the greatest things for any Sunday school worker in the city or country is to have a clear understanding before the Christian ministers and workers, in the first place, and see what they are trying to do; and then gathering them together in convention, as we call it, and point out to them the various places on the map that require to be attended to. That map will show the meeting the state of county-organization in the United States and through the North American provinces. We look over the map for the purpose of ascertaining where are the most destitute and needy fields and not for the purposes of reporting our past success and past work. What is the thing that needs to be done. We consult together as to what plan can be adopted to reach these people. We plan the work, and put it in the hands of a committee. That committee tries to reach brethren in the States. They call Christian workers into the state or territory or provincial meetings called Conventions. We hang up a map divided into sections called counties, and we look that map over and try to get men who understand the work to go over the counties. Our executive committee have been in every one of these counties; they are men who have left business and gone into this work, men who have given a certain portion of their time and have gone into the counties to show how we have succeeded at home. When we have been able to do so, we have hired certain brethren to help them. We are now having each year a Convention in every one of the hundred-and-two counties, and there is more than one county which holds two conventions in the year.

One gentleman has said that they had two Sunday schools in a week. That reminds me of a gentleman who had said, "Let us have an annual Convention every three months." (Laughter.) We have the best men in the county to do the work. Some of the pastors leave the pulpits, some superintendents leave the schools, and sometimes men carry workers with them in a waggon and call upon those workers who cannot go to the large meetings, and tell them of the blessings that they have received at the larger meetings.

We are trying to carry light into dark places. That is where we need light; not so much the light in the dark valley—thank God, there will be no darkness there!—but we need the light in the dark alleys, in the dark wretched places in this earth, where the Sun of Righteousness has not shone, and where the sun scarcely ever shines.

Then, again, we have school districts which are cut up into little sections of a mile or half a mile square, and those who leave the townships go into a school district and into every little schoolhouse throughout the country. In one state, where there were 1534 townships, last year we have had 1300 Sunday school Conventions. In one state, although we may have a large number of people working in the schools and of scholars, yet there may be just one boy we have not got. That boy is

just the one we are after, that boy that nobody has ever reached, that boy that somebody loves, and that boy that Jesus wants.

One of our greatest Americans, Horace Mann, was speaking in Massachusetts, and he pointed to the great pile erected for waif boys, and he made the assertion that the money was well spent if it saved only one boy. After the lecture was over, one friend was heard to ask another "Do you not think Mr. Mann was very extreme in his statement?" The other man tightened his hand upon the arm of his friend and stammered out, "Not if it was my son." But this boy is somebody's son.

One night I went to a meeting, and I was permitted to speak for the Lord Jesus Christ, and was speaking from the verse "Seek ye first the kingdom of God, and His righteousness." At the close there were some inquiries, and I said, "If there is a person who has found Christ since last Sunday let him come forward," and a man came forward and said, "I am the man." He said, "My father was a preacher in England, and I have been trained in a Sunday school; I was a wearying boy, and got to drinking, and after having wearied out all places at home I came to America, and I have wandered round here, and I came here hanging on a freight car, and while here in Chicago I thought I would steal something, and thus get some rest for a few weeks." (Fancy a man deliberating as to whether he would not steal for the sake of getting a few weeks' rest!) "While here, I saw a notice up, 'A man wanted;' it was to take a board at one dollar a day. During his walk he was attracted by a sign, 'Gospel meeting every evening.' I went in, and I said to myself, I have not heard a sermon for fifteen years; and as I went in there was a woman praying. I listened, and I said, 'My God, here is my mother come back,' and I went out at the close of that meeting and resolved to come the next night. I came in half drunk and listened to the sermon or message about 'seeking first,' and I said, 'I will seek Him now.'" He was with us for a few months, after which he said, "I am going back to Old England."

I had a letter from him in which he said, "Dear brother, last Lord's Day I was permitted to stand in the pulpit where my father used to preach, and I told the story of Jesus and His love." I have told you that somebody's boy is worth reaching.

Men of England and America, we can afford to leave banks and shops and come together once in a while and compare our plans which we have already tried, and seek to know if there are any better. That is what we call missionary work and organization for evangelization. We must have a purpose at the Throne. What is the use of praying if we have nothing to pray for? We must have a purpose if we work. I was at the Young Men's Christian Association at Mount Hermon recently. You can tell a Mount Hermon boy as far as you can see him, for every one has a Bible under his arm, and on meeting one of those boys he said to me, "Dear friend, what is the use of a gun unless it shoots?" What is the use of a Sunday school unless you hit the

mark? What is the use of the Convention unless it develops into something beside talk? (Hear, hear.) I am only suggesting to you that this is a good thing.

In some parts of the country they have a house-to-house visitation, and they visit every family in the township, and we have whole counties which have been visited man by man, house by house, in every district.

There is a purpose behind that work. It cannot be called Denominational, it cannot be called Undenominational. We have to get all the societies into one crucible and separate the best from that which is not so good. Some of the refuse material is most precious, and the problem is, How shall we best reach it in a proper manner? how shall we reach the masses? My answer is, "Reach *one* mass, and then try the other, and then try another." How many of us personally Christian men who have loved Christ have made an honest effort to reach one sinner this year? No matter where they are, the love of God has made them all welcome, and the blood of Christ will make them all fit.

Let us be reminded that among the mass there is a multitude. We have a great corporation in our country called the Standard Oil Company. One day, when going over their works, the manager told me that in all their great work they found that 22 per cent. of the gross product they could never use. It was that which was left when they had taken off all they could possibly use, and they threw it into the river, until the authorities said that they would not allow them to pollute the stream any more. Then they dug a pit and undertook to destroy it by fire; but the quantity was so great and the fire was so hot that it nearly burnt the men who were attending to it. Chemists then went to work upon it, and then they discovered paraffin, which is the most profitable portion, according to its quantity, of anything that they now got from the raw product. I remarked to him: "You were compelled to discover a way whereby you could make yourselves a little richer than before?"

That is the problem before us. If we can discover how to reach that refuse mass, we shall be richer ourselves—not only the country in which we live, the churches of which we are members, but heaven itself and God Himself: for His riches consist in the souls that have been redeemed by the blood of Christ.

Now, our plan for organization includes similar steps, for we have come to realize the fact that we have to train that multitude of young Christians, and we have come to the belief that the Sunday school is a necessity.

Here is a short argument for it. You may watch the frightfu process that is already going on. Let me remind you that I am not unmindful of the fact that there are many servants of God that are in the habit of preaching expository sermons, but in the pulpit of America there is very little teaching of the Word of God. I do not mean to say there is poor preaching. There is very little of what we call the teaching of the Word of God from the pulpit.

I am not at all posted, as we say, or advised, as to the condition of affairs on this side of the water. You may be far in advance of us about that, but I will remind you that there is very little teaching of the Word of God in prayer-meetings. It is what we call an experience meeting, and it is sometimes a little difficult to tell where we get the experience from. It is like that Latin proverb, "Out of nothing nothing can come." We are living in a day when family worship is badly neglected in some parts of the world. In one of our great Conventions we spent one hour and a half on the topic how we should use the Bible in family worship, and when we asked those who were able to rise and testify that their family worship was a success and told us how they made it, the number was very few. It may have been an exception, but I am a little afraid it was not. Is there so much personal study of the Word of God as there ought to be? Let me ask you one plain question: How many minutes of personal study have you given to the Book to-day?—(Do not answer it to me)—and yesterday, and the day before, and all the days? We Christians, do we study the Word of God? Do we? Is the Sunday school the only place where the church professedly comes together for the study of the Word? Then, how wonderful a matter is that school, and how it demands the attention and co-operation and attendance of the members of the church that it may be turned into a blessing! No definition will satisfy me that separates it from the church. It is the church gathered for the study of the Word of God.

And let me remind you that it is our business to study that Book. We are Christians, and Christians who believe in the divinity and atonement of the Lord Jesus Christ. He is there who is weak-minded enough to stand firm on the Rock, Jesus Christ the Lord? My old friend Dr. Hastings, who has been here, wrote a little story in a wonderful tract about the Bible. Wise men or philosophers have twenty-seven times publicly declared that the Bible has been upset, but he noticed that it was like one of the cubes of granite out of his own hills—it was just as high, just as wide, just as deep, just as heavy as it was before. They had only turned it over and got another face of the granite up.

In Louisville, Kentucky, an Irishman was building a wall, when a companion said to him that the wall would fall down. The Irishman replied that it would not matter if it did, for he was building it 3 feet high and 4 feet wide, and if it fell over it would be higher than it was originally. The Lord can build a wall 3 feet high and 4 feet thick, and every time they tip it over it is a little higher and thicker and broader than ever it was. Not one of His promises has been eclipsed, and thank God none of them have been broken. Nothing like the privilege we enjoy was ever given to an equal number of men and women on earth.

We ought to thank God for putting the Book into our hands, and giving us the privilege of teaching it to Great Britain and America

and the whole world. Supposing God were to offer to this Convention the privilege of choosing a field where they would labour, some would say Old England, some America, some the lands of the East. Suppose God added another privilege and said, "Choose not only where you will labour, but what you will do," you would choose to be teachers. How do I know? Because it is the supreme thing. How do I know that? Jesus Himself chose it. You say that He was a preacher. I admit His sermons, but He was a great teacher. That was His work, and we will choose to be teachers.

Now, if the Lord says, "Choose whom you will teach," would not you say the children and the youth? Is there any soil like that in which to sow the seed? Would that God would give us the privilege to see Sunday schools march by to-night. You would say, "Lord Jesus, let me teach them;" and, if He added, "What will you teach?" would not you say, "The Word"? Would not you take that Word and all those four strands of that mighty Cable which the Son of God has put into the hand of the teachers of this world? Sunday school teachers, there is no calling like that, and no privilege like that, and our work is to teach! What work is this teaching? You say it is education. I would remind you that we have two mighty pillars on which the whole fabric of the governments of the world rests—religion and education; and, if the arch be sprung upon them, they will hold up the Government of Great Britain and the Government of the United States and the Governments of the world. That work of education is the work of building. That is our third motto. We gather that we may teach. That is our third plan: to build them up in the knowledge of the truth and to preach that Book. How shall we qualify for teaching? Our Conventions have to take the form of an institute. When we first gather a Convention, it is with a view of institute work. We must go to those who can teach us exactly the thing we wish to know, and we must allow somebody to select the men and the women who will try to teach us. I wish I could say how much I owe to the men whom I have been privileged to hear in these Conventions. You must have enthusiasm, but enthusiasm must be linked with something else. There must be practical work behind it. You must have something that can draw a lot of men who must be educated if they are going to be gathered together. Therefore we plan not only for this institute, but for other institutes, and we send the best women and the best men in America to teach them. Some of our institutes take on the work. We have another plan in our large city which works admirably. In our own city we gather the superintendent and other officers in the school into what we call a superintendents' association, holding meetings to see what can be done for the development and improvement of the plan of working our Sunday schools. We never think of listening to the report of any Sunday school in our Convention, we never think of listening to the report of a society in our Convention; we listen to townships. We gather in our larger societies,

but classes sometimes, as in the case of Boston, amount to 2000 teachers.

I was present at a meeting of 2000 teachers gathered out of a large number of townships, and they had come together to talk over this matter of Sunday school organization.

There is no difficulty about it, it simply needs the effort to do the work. Our idea of a Sunday school Convention goes a little further. We say that God has done wonderful things for America and Great Britain, and now there is our field beyond the sea.

You will remember the Apostle to the Gentiles said, "I am a debtor both to the Greeks and the barbarians." Why should the splendid Paul be a debtor to the barbarians? It was because he had that without which these barbarians would perish. The Son of God would be able to say, He was a debtor to the barbarians, and He came down to give them the Gospel of His life and love that they might be saved. We organize and send out the best teachers we have across the sea, and I hope this Convention or some permanent committee will decide to select the best workers in Great Britain to do the work here, and also those in America to do the work there. If we have crossed the Atlantic in the Sunday school steamship, shall we not cross the Pacific? The army must follow. What are we doing in England and what are we doing in America?

I met a man in Boston recently, and I told him we wanted some money for this work. I told him that I knew he had plenty of money to spare. I told him that I estimated the cost of this trip from America at £6000, or 30,000 dollars, and I said I want you to give 5000 dollars towards the amount, and he said, "I think you may expect it." I tell you, brethren, if it is the purpose and will of God, it will be easy to do it. Let us be thoroughly persuaded that there are no difficulties that God is not able to overcome. He has done too many things for us for us to doubt his ability now. It is estimated that there are 20,000,000 in Sunday schools in all the world who have lifted up their voices in the name of Christ.

The Sunday School Union in England and America has organized and sent forth its colporteurs, and the children of those countries are singing hymns of praise. I am glad that our present George Williams is alive, God bless him! It was one of my desires to see him. I am only sorry that Shaftesbury is dead, and that I cannot see him. The Evangelical Alliance seeks the union of all Christians in the work of Christ. What wonders have transpired since the first Sunday school Convention was held in this country or in our own! The organization of the work in America has led to the introduction of the International Lesson.

Let us remember what God has done for us. Let me make this suggestion: I believe the introduction of the International Lesson has been a means of consolidating and developing the work of the Sunday school in both England and America.

The authorities at Chautauqua are holding meetings in various parts of the United States, and their work has crossed the sea into Great Britain and into foreign lands. The organization for the Women's Missionary Society has given new life to the work that has been carried on. And we have also the Women's Christian Union working in unison with this other society. The Salvation Army, too, is carrying the flag. I have told you previously the brethren of the Salvation Army who were on the *Bothnia* commanded the respect, and left a blessed memory in the hearts, of all those Christians on the ship. They are carrying the flag of Jesus at the head of the column.

Then we have the Young People's Society and the Christian Endeavour Organisation, which was started in 1881, and already they number 400,000 members, and soon there will be 4000 delegates of young men and women in the society. All these things are in the hands of the Church of Christ. All the barriers to obstruction are removed, all the avenues are open, all the streams of knowledge are tributaries to the river of salvation, and all the wealth and learning of the world are laid at our feet to be used in this work.

The PRESIDENT: I have now to redeem my promise, and ask Mr. Jacobs to go into the business matter which was before the meeting yesterday. I think I may appeal to my friend from Scotland and ask whether we should interrupt the flow of this splendid meeting to-night. My word is pledged, and I will keep the pledge if necessary; but if he will allow it to be kept till to-morrow we shall be able to bring the meeting to a close in the heartiest possible manner.

THE SCOTCH DELEGATE: I would be the last one to disturb the flow of this meeting. I am in the fullest sympathy with all that has taken place, and my moving in this matter is not out of any spirit of opposition, but simply from a hearty desire for the good of this cause. We regard this matter as one of great importance, and I will therefore agree that it shall be taken the first thing to-morrow morning.

Mr. E. PAYSON PORTER: I have made a slight mistake in the course of my address to you. You who have made memorandums please put down New York city percentage $12\frac{1}{2}$, and Brooklyn $13\frac{1}{4}$.

Mr. B. F. JACOBS: I will now take the privilege of introducing our friend Mr. George Moore. Our work is of such a nature that it has been very difficult for us to carry it out in some parts as we would wish to do, and we thought it was a wise thing—and we were glad of the opportunity of having one of our coloured brethren here to speak on behalf of his own people, not because it is a separate work, but because we feel that you would all be glad to hear him; and I have the greatest pleasure in introducing him.

ORGANIZED SUNDAY SCHOOL WORK AMONG THE COLOURED PEOPLE OF THE UNITED STATES OF AMERICA.

By Rev. Geo. W. Moore (*Washington, D.C., U.S.A.*).

The history of the organized Sunday school work among the more than eight millions of coloured people in the United States has been the most unique in the annals of Sunday school work of the past quarter of a century. In considering this phase of the Sunday School work in the United States, especially in the Southern States, we must bear in mind the two hundred and fifty years of the tuition of slavery, and the toils, struggles, and victories of the past twenty-four years of freedom, together with the forces that have contributed to each, before you can know and feel the struggle of my people in their efforts to rise. But we do not wish to dwell upon the past, although it has left its impress upon the habits, customs, and life of a whole race of people. Our backs are now to the past, our faces are turned to the future, and our trust is in God.

The organized Sunday school work among the coloured people of the United States began with the dawn of freedom of the Negro race twenty-four years ago.

These have been the most interesting years in American history. They have been the most progressive in the history of the coloured people. These have been the formative years of our history—the years of construction—when the foundation of the home, the school, and the church was laid. These have been the years of our growth in population, in material development, in educational advancement and religious progress. During these years of freedom the race has more than doubled. Six hundred Negro children are born a day, more than two hundred thousand a year! What shall be done with and for them? In the material work, in the great industries that make a people great and prosperous, they must find a place. In the political field they are to help to shape the destiny of the nation. Schools are opening on every hand to receive them. The liquor saloon, with none of the barriers that shut the Negro out of other walks of life, are opening everywhere to receive them.

There are other influences and vices to draw them down and impede their progress; and as we come before the great World's Sunday School Convention held in Old England, the true and tried friend of the Negro, to make our report on the organized work among the coloured people of the United States, we ask, my friends, Is there not a large place in your thoughts and plans for these millions of coloured children that are ever increasing on our American shores? The increase of population is to have a vast influence on the future of our Sunday school work. This increase of population means larger fields for our Sunday school work,

wider opportunities, larger responsibilities. About one-third of the coloured people in the United States have, during the past twenty years of freedom, arisen in the rank of life equal to other American citizens. This is a grand advance for one-third of any people to rise in this course of time. They are not only increasing in population, but also in their material prosperity. The material development of the Southern States since emancipation has been so marked that it has been called the New South. The coloured people are intensely interested in that South land—that is, our home. We have helped to make it what it is, and we shall help to make it under God what it shall be. The black hands have helped to develop the mineral resources, have picked the cotton and manufactured it for the market, and have helped to build up that South land—and it shall be these hands that shall help to stay up our fair land in every good word and work.

The material prosperity of the Negro has a potent influence on the organization and prosperity of our Sunday schools in the development of the present work, and in the work of Sunday school extension.

The coloured people have made great advancement in the work of education. I remember very well the beginning of that great educational epoch in the South immediately after the war. I had just come out of the house of bondage with my brethren when the schools were open publicly to us for the first time. One of the first schools for coloured youth that was openly taught in the South was organized by Mary Peake, a coloured woman, in 1861, at Hampton, Virginia, near the spot where the old Dutch brig landed the first cargo of Negro slaves in 1620. There, under the open skies, in the sand, without schoolhouse or books, this woman gathered the dusky children, and taught them the key of all knowledge, the alphabet, and organized a Sunday school. What has been the result? Hampton Institute, with its 600 Negro and Indian students, its numerous industries, and the hundreds of Sunday schools that have been organized in Virginia and other Southern States, and in Africa. I remember that stream of Christian men and women from the Northern States that came down to South land, and brought to us the spelling-book and the Bible, and built the school-houses for us. I remember, on the other hand, that vast uprising of the Southern people in helping to foster the public schools. Since emancipation, more than 20,000 of the boys and girls that have been taught in such schools as Howard University, Fisk University, Wilberforce, Atlanta, Claflin, Paine, Lincoln, Livingstone, and Straight Universities, and all the schools for coloured youth throughout the Southern States, are now in the great field of action, in our schools and churches, and compose the most efficient helpers in our organized Sunday school work in trying to lift up the people, and to unite the forces in behalf of truth.

The educational work among the coloured people has been the great right-hand of strength in the organization of our Sunday school work. It has given us a vast army of consecrated and efficient workers;

without the *schools* as feeders, we could have no organized Sunday school work among our people.

But the greatest progress that has been made among coloured people during these years of formation has been in their religious growth. During these years we have seen the denominations grow from two, the Methodist and Baptist to seven; now we have the Baptist, Congregational, Disciples, Episcopal, Methodist, Lutheran and Presbyterian denominations, and our Quaker friends, all working as one mighty host for the upbuilding and regeneration of this race. There are four branches of the Methodist church organized among the coloured people. The African Methodist Episcopal, African Methodist Episcopal Zion, Methodist Episcopal, and the Coloured Methodist Episcopal of America. There are also four branches of the Presbyterian church. The Northern, Southern Cumberland, and United Presbyterian. All of our denominations among the coloured people have done a most effective service for our organized Sunday school work. The whole number of Sunday schools among the coloured people in the

United States reported is	16,457
Teachers and officers	66,696
Sunday school scholars	971,928
Total membership	1,055,081

The organized Sunday school work among the coloured people is not sufficiently perfected to secure accurate statistics. It is probable that the numbers are at least one-third larger than here reported and this would give a total of

Sunday schools	22,000
Teachers and officers	89,000
And Sunday school scholars (nearly) . . .	1,300,000
With a total membership of	1,389,000

All of our denominations organized among the coloured people are engaged in educational work in the Southern States. From their institutions of learning a noble band of young coloured men and women have gone forth into the Sunday school work.

In eight representative Southern States, 800,000 negro pupils are being trained in the public schools by 16,000 coloured teachers. These teachers are the trained workers of our organized Sunday school work among our people in America.

The urgent need of Christian training will be seen when we are told that "three-fourths of the nation's illiteracy is in the Southern States," and that "forty per cent. of the whole population of the South cannot read the New Testament, and, of the 2,000,000 illiterate voters in our country, 1,500,000 are in the South."

The following incident will illustrate the work our students do in the Sunday schools:—

"Reports were gathered from twenty of the students of Straight University, New Orleans, La., who taught school during the summer vacation. These students were not so busy with their work in the day school as to neglect their work as Christians in the organization of Sunday schools. They were scattered throughout Louisiana and Mississippi and reached many needy fields. They report the following facts:—

Number of pupils in the day schools which were taught by them	1,398
Number of Sunday schools organized	13
These students were superintendents and teachers in schools .	22
Number of scholars in these Sunday schools	1,574
Number of hopeful conversions to Christ	168
Five Bands of Mercy were organized with a membership of .	181
Four Temperance Societies were formed with a membership of .	241

"These facts furnish us excellent evidence of the judicious and enthusiastic efforts of these coloured students to save and elevate their own people. 15,074 children gathered into Sunday schools, most of whom were absolutely unreached before by these twenty-two undergraduates of a single American Missionary Association school."

If we could have reports of similar work done by all students of the schools of all of our denominations, they would make a magnificent record. Many of our Sunday schools sustain mission schools. The coloured Sunday School Union of the district of Columbia has sustained several mission Sunday schools during the past year. The Sunday school has been the forerunner, in many instances, of the church. Many of the most flourishing churches among the coloured people have been the outgrowth of the Sunday school work. There is a large field for *Inter-denominational Union* work among the coloured people, such as the Y. M. C. A., W. C. T. U., and especially the American Sunday School Union. The International Executive Committee have done us a great service in our Sunday school work, through the International Sunday School Lessons. They have been a mighty power and a great force of good to all of our schools. This will be seen when we contrast our early Sunday school method of teaching with that of to-day.

Twenty-five years ago, the chief text-book in our Sunday schools was Webster's Blue-black Spelling-book, with here and there a few who could read from the Bible. To-day the text-book in *all* of our Sunday schools is the Bible, and the International Lessons are used almost, if not entirely, in all of our schools. Notwithstanding all that has been done for us, notwithstanding all that we have done for ourselves, the work has just begun. We have crossed the Jordan, have taken Jericho, and are in the Land of Promise; but the land of possession must be obtained by conquest. But I must not detain you. I wish in a few

moments to tell you of some of our needs in the development of our Sunday school work.

Our needs are not only those common to our great American and English work, but are in a vast measure greater, because of the *past* and *present* difficulties. The work of extension of our Sunday schools is especially urgent, as no religious instruction is required in our public schools, and but little is given. The work is left to the churches, Sabbath schools, and other religious enterprises. The field for missionary work in the Sunday school department among the coloured people is the largest, the most urgent, and the most neglected of all the Sunday school work in the United States. Our Sunday school work needs to be better organized. Glorious as are the record and results of the organized work among the coloured people in the United States, the unorganized work among the masses in our rural districts, and even in our cities, is alarming. There are more than 4,000,000 of our people and youth who ought to receive Bible instruction who are not reached by the Sunday school. Washington City alone has a population of 80,000 coloured people. Not a fourth of our coloured youth are in Sunday school. So far as I can ascertain there is not a single reading-room or library outside of the schools—no Y. M. C. A.—no undenominational missions where daily services are held to reach this large and most needy class in Washington; and what is true of that city is largely true of the whole southern country where our people mostly live.

The Sunday school work among the coloured people can be made a great power for good by better organization. We are doing the best we can, and a great work has been done; but we have no normal Sunday school training classes for our teachers, but few Sunday school institutes, no union conventions of Sunday school workers, and but few Sunday school unions. Our Sunday schools and workers need the contact and inspiration of such a Convention as this, and, since the people cannot come up to the Convention, we are glad that we have representatives to carry the Convention back to the people, and help to infuse its life and power all along the line. The unorganized work among our people shows the need of evangelization. Look at our great country, and tell me, friends, where you will find a field so needy, that has been so long neglected—where the children are waiting, pleadingly waiting, for the uplifting and the evangelizing power of the Sunday school. The organized Sunday school work among the coloured people will be felt in the great field of Africa. Already some of our best workers have gone to that land. A mighty army of consecrated, trained workers are yet to work for Africa's redemption. It will be a great advantage to the Sunday school cause in general, and to the coloured wing of our Christian army, to enter this field, and to enlist these people in your sympathies, and in an enlarged place in this great work. It is our earnest desire that such measures be taken as will arouse our people in the south to the need of this work of evangelizing the masses, and

that will identify them more fully with this great movement. Thus we will hasten the good time that our enslaved parents used to look forward to—when responsively they sang :

"Do you think I will make a soldier, soldier, for the year of Jubilee?"
"Yes, I think you will make a soldier, soldier, for the year of Jubilee."
"But you must rise and shine, and give God the glory for the year of Jubilee."

When the Jubilee singers from my alma mater, Fisk University, were at Mentor, Ohio, and sang before our lamented President Garfield that inspiring song of

"March on and you shall gain the victory,
March on and you shall gain the day,"

he, turning to them, said, "My friends, it is said that Ethiopia is stretching out her hands unto God, but I believe that God is stretching out His hands to Ethiopia."

Now, my friends, what we want in the enlistment of this cause for our schools, in all lands, and among all nations, is that we shall be loyal to our great Head and to the work He has left us to do in His name; thus we will unite all hands and all hearts in this great brotherhood, in trying to lead all up to the great Fatherhood, and to the great Saviour.

May the Lord bless you, and may He help us ; and finally, when our work is done, may we gather around the Master of Assemblies—where He shall pronounce the benediction upon us, saying, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto Me," and "Lo, I am with you alway, even unto the end of the world."

The proceedings were brought to a conclusion by the singing of the doxology, and the pronouncing of the benediction by Dr. Hall.

SECOND DAY—FOURTH SESSION.

WEDNESDAY MORNING, JULY 3RD.

THE hymn, "Once again we turn aside," having been sung, Dr. SHAW offered prayer. The delegates then sang, "With holy joy now let us greet;" after which the Rev. B. W. CHIDLAW read the 78th Psalm: "Give ear, O My people, to My law." Another hymn was sung, "Saviour King in hallowed union," after which Dr. Carron, of Norwich, engaged in prayer.

Mr. TOWERS: One of the speakers appointed for this session sent me a telegram last evening as follows: "Family affliction. Sorry cannot come. Letter follows. Hargreaves." I have received a letter this morning which states that Mr. Hargreaves is suffering from carbuncle, and must take rest. He cannot leave home this week. The Rev. Grainger Hargreaves has been for some time engaged in connection with Sunday school work in China, and he has also spent a considerable time in California amongst the Chinese. We have a lady present connected with Sunday school work in China who will occupy a few minutes in the course of the morning session.

The PRESIDENT: I wish to give notice of motion, I think I may say on behalf of the whole Convention. After that speech last night we want to do something, and I have just drafted this motion: "That it be an instruction to the executive committee to consider what united action is at present possible for the extension of Sunday school teaching in India, China, and Africa, in all or either of them, and to report thereon on Friday afternoon next to this Convention." (Agreed.)

Mr. BRYCE (*Mount Vernon*) asked that the minutes of the previous day should be read.

A slight discussion ensued, and it was ultimately agreed that, as full notes were being taken of all proceedings, the course suggested would be unnecessary.

A DELEGATE here interposed, desiring that the minutes of the previous day might be read; but, after some remarks from the President, it was not deemed necessary.

Mr. B. F. JACOBS then presented the following report from the executive committee: The executive committee think the Convention must listen to the papers and addresses as named in the programme, but they hope some time will be gained for discussion

(Hear. hear.) We think that one hour of this morning's session will be gained. We do not think any of the afternoons can be gained, but that remains to be seen. It is very difficult to exactly determine the limits to which any man will go when he is once allowed to be on the platform. (Laughter.)

A DELEGATE was in favour of a suitable time being allowed for the discussion of the various subjects treated in the papers, more extended than the report of executive dealt with. After much consideration, the matter was referred to the executive committee to consider as to the limitation of papers.

ORGANIZED SUNDAY SCHOOL WORK IN INDIA.

By REV. J. J. POOL.

SUNDAY school work in India is practically a work of yesterday. It is only within the last fifteen years that anything like a wide-spread and general apprcciation of such work has been manifested. The young have of course been thought of from the very commencement of missionary enterprise in the country; but the approved way of reaching them was not through Sunday schools, but through Day schools. Along with the secular instruction, it was sought to impart a modicum of religious training, and it was anxiously expected and fondly hoped that the young people of India would thus be led to put their trust in the God and Father of our Lord Jesus Christ, and in Christ Himself. Nor have such anticipations and hopes been altogether visionary. The Day schools of India, in the hands of our Christian missionaries, have done, and are doing, a noble work which tends to righteousness.

But of late years it has been felt that something more definite should be done to reach the hearts and influence the lives of the youth of India, and so Sunday schools have been started in almost every corner of the land with most wonderful success. Indeed, sober-minded men, who study "the signs of the times," think, and boldly say, that this latest form of mission work is the "key position" for India, and that at the close of a century of labour, there will be a marvellous story to tell of blessed spiritual results.

Missionaries begin at the right end of national life when

THEY BEGIN WITH THE CHILDREN OF INDIA.

Little impression comparatively speaking is being made upon adults, but on every hand it is acknowledged that the youth of the country is being greatly impressed and deeply moved by the story of Divine love as set forth in the life of Jesus Christ. An aged Hindu said on one occasion to a missionary, "Sir, *we* shall not accept Christ, we are too old to change; for us the die is cast, but our children will certainly become Christians." That man was a sage, a prophet, a seer, and he read the future aright. It is work amongst the *young* in India that will tell most; and it is Sunday school work that brings most fully and

pointedly before the young the precious saving truths of the Gospel of Christ.

India, with its fifty millions of children presents

AN IMMENSE FIELD OF LABOUR.

Truly, a great door and effectual is open, and though there are many adversaries, Christian labourers, with boldness and joyfulness, should go in and possess the land.

In the large cities, and in some of the smaller towns of India, there are Sunday schools composed of European and Eurasian children, and the work amongst these is much the same as in England and America. I merely refer here to the existence of such schools, important though they are; as I take it, Sunday school work amongst the native races is what we are met together to consider.

The work amongst the native races may be divided into two sections. There is the effort made to reach the children of native Christians, and the effort made to reach the children of non-Christians.

In most cases the native Christian church is organized into a Sunday school without much trouble, and very often the whole congregation becomes a Sunday school, old and young being alike instructed in class in the sacred Scriptures. Indeed, many of the adults seem to be as backward as the children—being but children of a larger growth.

THE REAL DIFFICULTY IN ORGANIZING SUNDAY SCHOOLS

occurs when the missionary or other worker deals with non-Christians, and yet the difficulty is not as great as might be supposed. It was a bold idea to start such schools at all, but in some things boldness is half the battle. When the work amongst non-Christians was first suggested and started many good people thought it would not prosper, for they said, "How can you expect the people of India, who do not believe in Christianity, to send their children to Sunday schools where Christian hymns will be sung, the Christian Scriptures taught, and a deliberate attempt made to win the little ones to Christ?"

There is, however, nothing like venturing on the improbable, nothing like attempting what seems impossible, for though many parents hold their children aloof from the schools, and some actively oppose them, yet the general feeling is in favour of them; and after fifteen years of labour, it can, I think, be said, that of the children attending the Sunday schools of India, the larger number come from non-Christian homes. And thus, apart from the influence brought to bear on the children themselves, we have here an agency which reaches the homes of the people of the country, and is materially helping on the evangelization of India.

METHODS OF WORK IN INDIA,

as might be expected, differ somewhat from European methods. More attention is given to rewards, both to draw children to school, and to keep them when there. Prizes of money, books, pictures, toys, knives,

sweetmeats, &c., are freely yet judiciously bestowed, and are found to be useful aids. Some people question the wisdom of such methods, but most successful schools, in every sense of the word, are sustained thereby. The Eastern character is undoubtedly very susceptible to the influence of "presents," and this susceptibility is being turned to account for the furtherance of the religious training of the children of the land.

SINGING A POWERFUL HELP.

Singing is found to be in India, as in Europe and America, a powerful help in Sunday school work. Indian children delight in singing, and are fond of our English tunes, as well as their own native Bhajans. Native musical instruments, native Christian hymns, and native tunes are now being used as much as possible. And the need for more hymns is bringing to the front native poets; but a good hymnology is still a desideratum. No one yet has done for India what Isaac Watts did for England many years ago. We have doubtless improved upon Watts, but it would be well for Sunday school work in India if a poet as saintly and as talented as he had to arise amongst the native Christians.

With regard to the broad question of

SUNDAY SCHOOL LITERATURE,

it should be borne in mind that comparatively few of the Indian people know English, and, though translations have been made into many of the vernacular languages of English books and tracts, yet much remains to be done. A purely vernacular Sunday school literature would be a great blessing to the country, for English translations to a great extent lack adaptation to India. The rapid spread of Sunday schools is creating a great demand for literature for the young, and able Christian men—European and Native—should be set apart for this work; for the literature that moulds childhood and youth, moulds the nation. It should be therefore of a high character, both mentally and morally. I believe that our best and ablest men should write for the young.

Let me quote here some wise words of the Rev. Dr. Scott, secretary of the Sunday School Union of India. "A Sunday school literature," he says, "should be full of Christ. Success is in getting the scholars to Jesus. He is no less attractive now than He was among the hills of Galilee. Let us see to it that the figure of Jesus stands traced through all the pages of every book. Let it be the living Jesus, simple, pure, and child-loving; and now, as then, the little ones will come to His arms. Our care should be to portray a life, rather than to inculcate a doctrine, to set forth Jesus as the embodiment of goodness and truth, rather than to outline a creed. It should be Jesus, loving all, and suffering and dying for all, and yet alive for evermore, and calling all to Himself. If India be ever brought to Jesus, the image of Jesus must

rise higher, and shine brighter, and attract with lovelier charms than the heroes of the Indian sacred books."

We see, then, the great need there is for able authors who are at the same time devout men.

MORE ARTISTS ARE WANTED

for India, who will delight the young people with pretty pictures of the common life of their own country, and give them charming views of the scenery of their own land, and conceive for them the characters of the Bible in truly Oriental appearance. As yet the Sunday school children of India have been shown mainly western pictures. There is room for talented artists who will devote their genius and energies to the amusement and instruction of the young, leading them to reverence nature, and nature's God. And until the native Christian communities can provide artists of their own of sufficient ability to supply the needs of the country, there is a pathway to usefulness and wealth open to western artists who have eyes to see, and wisdom to seize, the opportunity. Some missionaries are doing a good work in this direction, but the field has scarcely been touched, for eager children are waiting in hundreds of thousands the advent of Indian picture books. Here is a noble sphere for gifted men.

It is interesting to note that

THE INTERNATIONAL LESSON SERIES IS NOW WIDELY USED,

though opinions differ as to its suitability to India. One worker says: "The series is the best there is, but a shorter series would be better for us;" another says: "The lessons are too much spread out;" another that "they are good on the whole." Others are more emphatic in praise saying, "very useful;" "a capital series;" "almost perfect." The general opinion seems to be that the International series of lessons may be used in India as elsewhere to great advantage.

The question is asked sometimes, What about

CONVERSIONS TO CHRISTIANITY

as the result of all these efforts to teach the young? Innumerable instances could be given, but I will mention one only, referred to by Dr. Badley, of Northern India, in an address at Calcutta. In a Sunday school at Lucknow, he says, was a boy of fourteen, called Sita Ram, the son of a carpenter. He attended Sunday school regularly, opened his heart to the truths taught, became deeply interested in the lessons and hymns, and was a model scholar. Falling sick, and being brought to the point of death, he sent for the catechist, and asked him to read to him of Jesus, and to sing the Sunday school hymns once more. The catechist read and sang and prayed. The boy then turned to his sorrowing relatives, and remarked, "Don't weep for me, I have accepted

the Lord Jesus, and He is calling me home," and thus he passed away. His sister continued to attend the girls' Sunday school, and manifested interest in the Gospel of Christ in various ways, until she also passed suddenly away, and joined Sita Ram in "the Happy Land" of which they had been told in the Sunday school. Eventually the elders of the family, impressed by the faith of their children, gave up idolatry, and were admitted to Christian fellowship by the rite of baptism.

Thus did Sunday school teaching win all the members of a non-Christian family to the Lord.

A MATTER OF GREAT IMPORTANCE.

Before resuming my seat I would refer to a matter which is considered of great importance. There is a Sunday School Union in India, affiliated recently, I believe, with the Union in England, but there is no secretary, paid or unpaid, giving his whole time to the work; and yet such a man is sorely needed. The securing of a secretary has been a dream of some ardent workers in India for years, and they look to see the dream become a reality. The man does not appear, however; the way does not open out! Perhaps something said or done at this great Convention may bring about the longed-for event. It will be a mighty gain for Sunday school work in India when a specially qualified agent or secretary is set apart wholly to the work.

There are, as I have said, fifty millions of children in India, of whom 217,000 are in missionary Day schools, and 100,000 in Sunday schools. We see, then, "the harvest truly is plenteous, but the labourers are few." Much has been done to reach the children and young people of India, but much remains to be done—"there remaineth yet very much land to be possessed."

MORE WORKERS ARE NEEDED.

The army of Sunday school workers to-day in India may be compared to the British army. It goes to war with few troops, and has to make up by bravery and zeal what it lacks in numbers. It would be a mightier force, however, if it were larger.

The greatest living English statesman said a while ago with regard to a great struggle he is engaged in, "Time is on our side." We may say the same thing with regard to Sunday school work in India, "Time is on our side." There is need of patience as well as of labour and faith. Changes come slowly in the East. Let us, however, but get the ear of the children of India for two or three generations, and win them to our side, and then we may see fulfilled the prophecy made by a Brahmin, that "the mighty tree of Hinduism will at length be felled, when Christian axes are supplied with handles cut from Hindu boughs."

The following paper had been prepared for the World's Convention,

but Mr. Hargreaves was, as already intimated by Mr. Towers, prevented by indisposition from reading it.

SUNDAY SCHOOLS AMONGST THE CHINESE.

By Rev. Grainger Hargreaves (*Wesleyan Missionary, China*).

Sabbath schools, as auxiliaries to the church, have long since passed beyond the stage of experiment, and have justified their institution by their unparalleled success. Their utility on the mission field is calculated to be as great as it has been in those countries already designated Christian.

The task of speaking of Sunday schools amongst the Chinese is one of such magnitude and difficulty, that I confess at the outset my utter inability to do anything like justice to my subject. The magnitude of my theme is at once seen when we remember that the Chinese are found in large numbers in the United States, Canada, Australia, New Zealand, and Netherlands India; and that Sunday schools are established, as well as Christian work of various kinds prosecuted amongst them in all these places. Full and complete statistics under present conditions are, therefore, impossible.

In speaking of Sunday schools in China, the country is so vast, the people so numerous, the customs so various, and the methods of operation so diversified, that the terms "Sunday school" and "Sunday school work" require some explanation in order to convey a correct impression to the occidental mind. One important distinction to be remembered between Sunday schools in China and those with which most delegates present at this Convention are acquainted is, that they are being established in a heathen land as missionary agencies, and are not the outcome of Christian zeal associated with churches that have long been founded.

This distinction will prepare our minds for some of the peculiarities of Sunday schools in China. Speaking generally, our Sunday school scholars are those who attend our day schools. Some time is given each day to religious instruction, but the lessons on Sunday are wholly religious. Where such is the nature of the school, the schoolmaster or schoolmistress is the principal Sunday school teacher, additional help is rendered by the missionary, his native assistants, the missionary's wife, or the Bible women. At the hour for Christian service, the scholars are marched into the adjoining chapel or church as in our own lands. In some missions, the Sunday school is modelled after our home patterns, and the services of the members of the church are enlisted as teachers and officers. This is the kind of school that has our warmest sympathy, because of the inestimable advantages that must accrue to a church that has a goodly number of voluntary and unpaid workers. But such a Sunday school of necessity presupposes a long-established and well-organized church, such as is not found in all places. The

scholars of our schools are the sons and daughters of heathen parents, as well as the children of the members of our church. The custom of female seclusion, which operates so powerfully in Oriental social life, affects the character of our schools, so that we are obliged to have separate schools for male and female scholars. The rigidity of this custom will become relaxed, and school life in China, as well as the social circle, will be brighter in proportion as the spread of Christianity supplies other and more powerful safeguards to their social morality. The cheerfulness, brightness, and freedom of our western Sunday schools is largely due to the fact, that at the beginning and close of school the male and female scholars can be gathered altogether in one place where

> "At once they sing, at once they pray,
> They hear of heaven and learn the way."

The advantages, in China, that will result from Christian schools, and especially Sunday schools, are simply incalculable. These advantages present themselves to us in a unique light, arising out of the conditions under which our work is prosecuted. One of these conditions, viz., female seclusion, we have already noticed, and the next is closely related to, and, in some respects, arises out of it.

The Chinese are a literary people, and their civil appointments are open to those only who have passed certain literary tests. But much that is admirable in theory loses its value through lack of practical expression. The Christian school (here employed as a generic term) perfects that which is imperfect. Whilst female education is not altogether unknown, it is much neglected; but the instruction given in our schools to boys and girls who come from heathen homes, the equality of instruction and treatment there received, will carry many a ray of heavenly light into homes that are at present dark and cheerless. The equality of boys and girls in the school will produce equality of men and women in the home. In these statements we are not indulging in prophecy, but recording results already achieved. Every year boys and girls, women and men, make public confession of Christ as the result of our work in our day and Sunday schools, and not a few of our native pastors, preachers, and catechists have first received the principles of eternal truth in those schools.

We are accustomed to hear in this land the expression that Sabbath schools are England's glory. That which is true in England to-day will be true in China to-morrow. Sabbath schools will be no unimportant factor in the salvation of China. The keystone of Chinese civilization is filial piety. In consequence of an over-weening anxiety to secure the authority of the parent, as well as an inordinate reverence for antiquity and that which is past, this virtue has received an abnormal development. This abnormality, uncorrected by principles clearly enunciated by the Gospel of Christ, has resulted in the Chinese failing to realize so clearly the duties of parents to their children as

they have those of children to their parents. China is cursed by a blighting and paralyzing reverence for antiquity. The cold, icy grip of a dead past is upon her. Hence to the Chinese the highest expression of filial piety is found in ancestral worship. Care for, and Christian education of, the young will correct this.

I do not hesitate for a moment to declare my belief that God in His wise and gracious Providence has caused the principle expressed in the Fifth Commandment, after all local colouring has been removed, to be realized in the history of the Chinese. On what other principle can we interpret that lengthened history, if not by that expressed in the words, "That thy days may be long in the land which the Lord thy God giveth thee?"

But, whilst recognizing the good, we cannot shut our eyes to the evils of the Chinese system of filial piety. These evils, we are assured, will be remedied by those truths revealed to us in the words, "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of heaven," and "Feed My lambs"; which words we think constitute the rock-foundation upon which our Sabbath school system rests. When these words of our Saviour are treasured and prized, infanticide, the traffic in young girls, whether for domestic slavery or worse purposes, must disappear. We can conceive of no institution calculated to set forth so clearly, fully, and safely the reciprocal duties of filial piety as the Sunday school.

We are in no small danger of being misunderstood by the Chinese when combating their worship of ancestors. They conclude that we are attacking their system of filial piety as such. The Sabbath school and the truths there taught will help to correct this notion, and serve to maintain the equilibrium of truth. From these considerations we see how far-reaching and profound the influence of Sunday schools will be in China.

In setting forth the good that Sabbath schools are calculated to produce, I observed that such statements were not the predictions of faith and hope, but the records of experience and history. A few months previous to my departure from China, I had the joy of baptizing a young man who for many years had been living in the country, far away from any centre of missionary toil. When questioned as to his reason for coming to our church, he replied, "Many years ago I was a scholar in your school, and came in along with the others to the Sunday services. During that time I learned to read the Scriptures, committed the catechism to memory, understood a little of the preaching, and the truths I then learned I have never forgotten, and I thought I should like to be baptized at the church where I had first received religious instruction and impressions."

Some years ago, the mission with which I have the honour to be associated commenced work in a small village to the north of the Canton province. In this village we found a young man who had been a scholar in one of our schools in Canton. The exigencies of a business

life had called him to remove from the city, and he had been for many years beyond the range of our influence. He immediately renewed his connection with us, and became active and energetic in the cause of Christ.

I narrate these two instances as typical cases, and gather from them three lessons. First, we see that the seed sown in youthful hearts brings forth fruit. Secondly, that much work may be done the result of which is never seen. Thirdly, that in a country like China it may in some cases take many years to overtake the labours of the past and garner the fruit.

The following is an extract from 'The Cross and the Dragon,' an admirable book written by the Rev. B. C. Henry, of the American Presbyterian Mission, Canton. "A boat boy from our school who acted as peacemaker in a quarrel, and sought to dissuade the stronger from abusing the smaller boy, attracted the attention of the bystanders, who remarked, Oh, he learned that in a Christian school." Thus we see how the truths inculcated in our Sunday schools affect the relations of boys on the street.

It will not be considered improper at this point to allude to the Female Seminary connected with the American Presbyterian Mission in Canton. Though partaking of the nature of an ordinary educational institution in consequence of its connection with the mission, and under the able guidance of Miss H. Noyes, it is made a Christian school of immense influence. Each Sunday the pupils numbering upwards of one hundred are gathered together for special religious instruction. Since its foundation, some eighteen years ago, the school has been repeatedly enlarged; and during that period considerably over one hundred pupils have joined the church, and many of them are now found in important positions as Bible-women or teachers. Others as wives of native preachers or prominent men in the church have become mothers of Christian families, and are training their children in the nurture and admonition of the Lord.

It was my privilege and pleasure last year to see something of the work that is being carried on amongst the Chinese in Australia, New Zealand, and the United States; but a hasty visit prohibits more than a passing reference. In Melbourne, Ballarat, Creswick, Castlemaine, Sandhurst, Dunolly, and other places, evening classes are held, and Sunday schools established for the Chinese by the Church of England, the Presbyterian and Wesleyan Churches. Under the superintendence of Mr. Cheung Chok, Mr. James Chew, and Mr. Moy Ling, these churches are carrying on Christian work in many forms.

In New South Wales, the Rev. Edward Youngman, and in New Zealand the Rev. A. Don, both of whom have spent some time in China in securing a knowledge of the language and customs of the Chinese, are working successfully the various organizations connected with energetic and devoted churches, and are gathering together numbers of Chinese in Sunday school classes to receive instruction in the Word of Life.

In Dunedin, Mr. Paterson has devoted, and is devoting, both time and means to benefit the despised Mongolian in a similar way.

Chinese Sunday schools are also vigorously conducted by Mr. F. W. Damon at Honolulu.

The work that is being conducted by the various churches in America in organizing Sunday schools for the Chinese is of such magnitude as to forbid our attempting to deal with it. It is increasing in importance every year. A reference to any number of *The Chinese Evangelist* will abundantly prove our assertion. This valuable periodical calls for more than a passing notice. It is an interesting monthly published in New York, and edited by Mr. J. S. Happer, who in addition to his professional studies and duties gives much time to work amongst the Chinese. He is a son of the Rev. Dr. Happer, a veteran missionary to the Chinese, who has already devoted over 40 years to the Master's work, and is still engaged in seeking to bring the Chinese to a knowledge of Christian truth. One-half of the *Evangelist* is printed in Chinese and the other half in English, and I should be glad to see the little publication read by Chinese and all who use the English language the world over. Under the paragraph headed "Among the schools" much valuable information is given respecting the many Chinese Sunday schools conducted in the States and other places.

Notwithstanding the magnitude of the work in the States, I may be allowed one or two personal reminiscences. It was my privilege to see much of the work carried on by the Methodist Episcopal Church in San Francisco. The Sunday schools in Washington Street, under the able and energetic superintendency of the Rev. F. W. Masters, are proving most effectual. One Sunday morning, after school, I preached to over one hundred Chinese, male and female, and, in conversation after the service with several members of the congregation and scholars in the school, I was much pleased with the earnestness and knowledge exhibited. The rescue work connected with this mission has been a great blessing, and many a life, over which a dark shadow had settled, has been brightened and brought back to purity and joy through the efforts of Mr. Masters, his predecessor Dr. Gibson, and their self-sacrificing coadjutors.

Very successful schools are conducted in the same cities by the Rev. Mr. Hartwell of the Baptist Mission, as also by the Presbyterian Church. It is very pleasing to find such work going on in a city where the Anti-Chinese feeling is so strong; for thereby the Chinese are given to see that those who accept the Bible as the rule and guide of their lives are anxious that the same rule should be given to them, that they also may be made partakers of all Gospel blessings.

From what has been stated it will be seen that Sunday schools are destined to play an important part in the evangelization of the Chinese. In China we have a vast field before us, and many peculiar difficulties beset our endeavours to establish Sunday schools. We imitate, where

practical, the best models known to us, and where this is impractical, we accommodate ourselves to the customs, and to some extent perhaps the prejudices of the people. We thus seek by all and every means to bring the young under the influences of the Gospel. If we can do this, we may not only hope that a due regard, respect, and love for the young and rising generation may be awakened, and that thus China's golden age may be transferred from the dead past to the bright and pregnant future, but we may also hope that the young themselves will be brought to know the only true God and Jesus Christ whom He has sent.

The PRESIDENT: Mrs. Stott, who has long conducted a Chinese girls' Sunday school in China, will give a quarter of an hour's account of her experiences.

Address by MRS. STOTT.

Sunday schools in China are conducted under greater difficulties than could be easily imagined in this country, and they are therefore carried on on different lines. We have not there a people that have a knowledge of God. We have acted as pioneers in places where the name of God was never heard before, where we were surrounded by hundreds of thousands of people who had never heard that there was a God, and where the erection of a Sunday school was somewhat difficult.

I tried it a good many years ago. As I passed to and from the chapel, a very few minutes from the house, I saw a great many children, and my heart longed to gather them into the school to tell them some of the beautiful stories to be found in our precious Bible.

I had already a boys' boarding-school at that time, and a Sunday school in the form of a Bible-class. One afternoon I asked the boys to go out into the streets and lanes near by and ask the children to come in and hear a story.

Children in China are very much the same as children in India or in England; they all like stories, at least so I think. They gathered in, and I began to tell them the fascinating story of Jesus. I left off at a very interesting part, and told them—they did not of course know what Sunday meant—"I will send out again in a few days and call you, and you will come and hear the rest of the story;" and before they went away I gave them each a pretty picture. All the children were delighted with the pictures, and I thought that would be an inducement to them to come again. Next Sunday I sent out my elder boys to try and gather them in, but not one could be found anywhere. I said, "What has become of the children?" "We cannot get them," was the reply. I said, "Have you seen none of the children?" "No, we have not found one of them."

The following week they came to me with this explanation: "The children had gone home greatly delighted with what they had heard, and charmed with the pictures, and they showed their mothers and fathers the pictures they had had from the 'foreign woman' over there, and they were greatly alarmed. These foreigners—had they not come

to deceive the hearts of the people, and try to steal away the children, and give them some medicine that would turn their hearts into the hearts of foreigners? They seek in this way by pleasant stories and pictures to entice them away from their homes, and by-and-by they will be shipped off to a foreign country, and there will be an end of our children." So we found that what we had hoped would be a great help proved the greatest hindrance. This was one great mistake in connection with our work in China.

We cannot go on the lines Mr. Pool has referred to, holding out inducements. We must go on the merits of Christ simply. We must say, "We come here for a definite purpose; to tell you there is a living God, who has sent you a Saviour, about whom we want to tell you." We gave neither pictures, nor sweets, nor money, nor anything else to induce them to come.

I think our American friends have very much to teach us in the matter of Sunday schools. The best Sunday schools to be seen in China have been conducted by our American friends. They seem to know very much better than we do the difficulty of dealing with the older people. They know how to retain the boys when they come to be sixteen or seventeen; how to hold the young women when they are married and have children of their own. They have separate classes for children and for young people and adults. There are a good many such schools in different parts of China conducted by brethren from America. In our district, however, we have not gone very much into Sunday school work.

Being single-handed, and having a large girls' boarding-school, we made that into a Sunday school. We had one large class of men, which was taken in hand by the missionary. The girls and children were formed into two classes, presided over by two of the elder girls of the boarding-school. Then the women and eldest girls were taken into another room, and had a class to themselves, which was my class; and by this way, in four distinct classes, we got the people together. Our aim and object was to reach the souls of these people. We worked for years without seeing any apparent result. You do not know how difficult it is to present the Gospel so that those who have never heard it may take hold of the truth. For a long time we did not know how to overcome that difficulty. I laid out a very fine plan for myself. I began away in the Garden of Eden. I gave them a sketch plan showing how God had created man, and the fall, and God's dealings with man, without law and under law, and coming down to the Cross of Christ—but before I had got there my audience had tired. They had come to a conclusion, and said, "Your doctrine is just the same as ours. We worship heaven and earth." I said, "It is not at all like your doctrine." They said, "Oh, very well, your doctrine is splendid, and we mean to accept it." They would listen to no more. I was in despair, almost heart-broken. Surely there was some more excellent way out. Yet I could not see where it might lie.

One day I was surrounded by a crowd of children, and women, with some men in the outer circle. As I stood up I felt a strange yearning in my soul that these people should be brought to Jesus. I called out, "Friends, have you ever heard of heaven and hell?" "Yes, we know of heaven and hell," they replied. I said, "I am not going to speak to you of hell. It is not worth talking about. Let me speak a little while about heaven." I pictured heaven in all its beauty, and glory, and freedom from sin; but they did not understand, as they had never felt the burden of sin. But as I went on to speak of freedom from poverty, disease, blindness, and all that makes life miserable on this earth, I saw that I had caught their attention as never before. But I said, "Before you can get there, one thing is needful." "What is that?" some one asked. I said, "Sin must be put away." One replied, "We women have no sin." Another said, "I do not know what you mean;" and a third called out, "How is that to be done?" I then told them, coming right to the cross of Christ, the wonderful story of God's Middleman—how He had sent down His own Son to be the Middleman, to be our Saviour. If there is one thing understood in China more than another, it is this mediatorship. Nothing hardly is done there without a middleman.

I found I had touched a chord I had never touched before—that I had in some measure solved the difficulty. From that day to this we have always begun where we left off before, at the cross of Christ—and we have proved over and over again that that cross, that glorious Gospel, is God's power unto salvation to every one that believeth. And in the hearts of the people of China it brings forth exactly the same fruits as elsewhere that the same Spirit touching the hearts brings forth the same fruits among all nations.

We had a boy in the school converted when thirteen years of age. He was a bright, intelligent lad, and after his conversion he was the means in the hand of God of beginning work in another part of the country, just proving that God takes up the weak things of the world, the things that are not, to bring to nought the things that are. At the age of fourteen he went to a city forty miles away, to attend on a native preacher. One day he strolled into a Buddhist temple, and there found an old man worshipping idols. He waited till the man had finished his devotions; then, seating himself by the side of the devotee, he said: "Venerable grandfather, do the idols see and hear you when you worship?" "Yes." "But you see they are made of clay: how can they answer your prayers?" Said the man, "I do not worship the clay; but inside the idol there is a spirit that can see and hear." The boy, who had often heard Mr. Stott answer such questions as these, said: "You say there is a spirit in the god; but look at this one—it has a dirty face; it has not been washed for ever so long. There is another whose nose is broken off; and it has not had the sense to have it mended. This other one has had part of its moustache taken away; yet it has not been able to protect itself. What is the use of a

spirit inhabiting a body that cannot protect it better than this? We have a spirit within our bodies: but rats do not run away with our moustache. I can speak to you and you can hear, because of the spirit within. Let the spirit leave our bodies, and we are dead, like the idols, and we cannot protect ourselves." The old man was struck with the wisdom of the boy, and asked where he had learned such wonderful things. He replied, "In the school at Wun-chau. But I can tell very little. If you go to the preacher, he can tell you more." The old man went, and took his wife with him. They learned of the Saviour, and at last believed. That was the beginning of a good work in the city, where there are now about a hundred professed Christians.

It is no vain thing to teach the children there the truths of God. They are the wisest missionaries, having the modesty of faith, and very often a great deal of tact, knowing just where to come in at the right time.

One of the girls in our school was a Christian, and had gone through remarkable experiences in her conversion. There came a woman to us on one occasion who wanted to be baptized. We had spoken to her, and were not convinced that she was born of the Spirit of God. We are not at all anxious to perpetuate in China a kind of Christianity we often see here—a form of godliness without power. We want living souls for our Master, diamonds that will adorn His crown throughout eternity. As we were not sure this woman was converted, we would not baptize her, but asked her to wait. Her husband was a Christian, and wished her to be a Christian. She strolled into the school, and, sitting down beside the girl referred to, said, "You know I came here before, and wanted to be baptized, and they would not have me then. I do hope they will baptize me now, for I want to be a Christian." The girls said to her, "But are you born again?" She said, "I do not know. I believe in the Lord Jesus Christ. All the house is cleared of idolatry. There is not a shred left. I pray morning and evening, and ask a blessing three times on my meals. What more is there to do?" The girl said, "You must be born again. 'Except a man be born again, he cannot see the kingdom of God.'" "I do not understand you." "Then," said the girl, "if you do not understand it, I am very much afraid you have not been born again. I have been born again and know it, and it has made such a wonderful difference in my life and wrought such a wonderful change in my heart. I am quite sure if you were born again you would know it too." The woman went away to her room, and, kneeling before her couch, she cried, "Oh, God, they tell me if I would go to heaven I must be born again. Let me be born again to-night. They tell me I must be washed in the blood of Christ and have my sins cleansed. If I have never been washed, oh, wash me to-night."

Then came the prayer meeting, and at that there were about sixteen or seventeen candidates to be examined for baptism, and she took her seat beside them. My dear husband said to her, "Have you been

born again?" It is very strange he should have used the same question. Never shall I forget the sight of that face as the tears ran down it. "Yes, teacher," she said, "I have, but only to-night." Then she repeated what the girls had told her, and how she had gone to her room; how the light had entered her heart; and how she thanked God that she had been born again. This was the work of a little girl. Do not let us wait till the children are old in sin before we lead them to the Saviour, for they will be the missionaries of the future. (Cheers.)

The PRESIDENT: A rather novel request has been sent up to the platform. A friend asks whether Mrs. Stott will repeat the Lord's Prayer in Chinese. As she does it, let us catch the echo of the millions of young Chinese voices.

Mrs. Stott then repeated the Lord's prayer in Chinese.

SUNDAY SCHOOL WORK IN MEXICO.

By REV. HUBERT W. BROWN (*Mexico City*).

Mr. President and Members of the Convention, those who have spoken to you of the Sabbath school work in India and China have not been obliged to lay stress upon the needs of those countries, all that is taken for granted from the fact that they are pagan lands. More than one person, however, has said to me, I do not see why you are working in Mexico, they have already a church of Christ, you are not needed there. I must therefore try at the very outset to correct this mistaken idea as to the efficiency of the Roman Catholic Church in Mexico.

The policy and practice of the Romish clergy in Mexico have been characterized by three things. First, they have made

THE BIBLE A SEALED BOOK,

and forbidden the masses to read it under severe spiritual penalties. Nominally Christian, for three centuries the Mexicans have lived without the Word of God.

In the second place, the lack of Gospel truth has been supplied by

A MASS OF TRADITIONS AND SUPERSTITIONS

which have a great deal to say about penance and the confessional, about good works and the purchase of merit, about saints and the Virgin Mary. Christ is in the background, it is true, but there—only in the background.

In the third place, the lives of the majority of their spiritual instructors have led the people to look lightly upon

SOME OF THE GROSSEST FORMS OF SIN.

Priestly absolution and money can atone for anything. The outward act takes the place of heart obedience and devotion. The vows of priestly celibacy have been made the excuse for unblushing immorality.

Let the confessional and pastoral visit bear their testimony. Thus by precept and example the religious guides of Mexico have dwarfed and perverted the Mexican conscience, and at the same time have striven with eminent success to keep the mass of the people in a state of ignorance but one remove from heathenism.

The immorality of priest and people, the venality of the priesthood and ignorant superstitiousness of the people, and the prohibition of Bible study, these are three great reasons why we Protestants are at work in Mexico. We need especially the Sabbath school, with its training and teaching of the young, who are the despair or the hope of every nation.

All the missionary workers in Mexico realize the importance of the Sabbath school, and we are striving toward the same ideal which has been so largely realized in Protestant England and America. We are, however, only on the threshhold, we are but just beginning, and under such different conditions that we cannot always follow in the beaten track. This is, however, but another proof of the Divine vitality and adaptability in every genuine Gospel movement. The Sabbath school is proving its fitness under the most diverse conditions; it is capable of uplifting the young of all nations. It can bring the children of every clime and condition to Christ, their loving Saviour, and place them in His arms, where they will be blessed.

The moment we attempt to organize a school in almost any part of Mexico we find that it is

NEARLY IMPOSSIBLE TO SECURE THE RIGHT KIND OF TEACHERS.

There are numbers who are willing to teach, but who lack themselves sufficient knowledge of Bible truth, and have never learned how to impart to others in a pleasing and instructive manner the little they do know.

In the mission with which I am connected—and I suppose the same is true of all the rest—we are trying to meet this difficulty in our normal school for girls and in our theological seminary, by giving religious instruction, and then telling the pupils to teach others what they themselves have been taught. For example, five days in the week the first three quarters of an hour of the morning session in our theological seminary is devoted to study of the International Lesson for the coming Sabbath. This would be looked upon as a strange proceeding in our home schools of theology, but remember that the young men we are working with have had little or no previous home training. We must begin at the very foundation—impart the rudiments of a religious education. We therefore gather together the members of all the grades into one class and study the International Lesson, with the collateral passages and the weekly readings, using both the leaflet and the Bible.

Then, when the Sabbath comes, most of the young men are sent out into the towns and villages around Tlalpan, and told to teach others

what they have learned, and as far as possible to use the method of question and answer. We look upon this as one of our most important exercises, and thus far it has borne good fruit. It will make it impossible for our young men to teach in the future as some have in the past that Isaac read Paul's Epistles, and they made him an obedient son; that John's prophecy that he should decrease while Christ increased was literally fulfilled when the Baptist's head was severed from his body and his stature thus diminished, and that the Holy Land is a part of Mexico.

Our students are drilled five days in each week for three or four years in a right method, and made to put it in practice, and told that

THE SABBATH SCHOOL IS ONE OF THE ESSENTIAL BRANCHES OF ALL GOSPEL EFFORT.

We believe in the Sabbath school in Mexico.

When our men leave the seminary and begin active work and try to organize Sabbath schools they are very apt to find that they have no church members fit as yet to act as teachers. In such cases they are told to turn their whole congregation into one big class. The Mission prints and distributes freely the necessary Lesson Leaves, and away up in the mountains, in little villages in the valleys of Mexico, I have seen more than one pastor with his congregation gathered about him, few able to read, the best only with difficulty, and teaching them the same lesson you are studying at home.

One faithful worker raised the question whether it were possible to have a Sunday school except on the Sabbath. He and many others were in charge of several congregations, and had to preach to some on a week day. He was told by all means to have a Sabbath school even on a week day. It was a case in which the spirit, if not the letter, of the law was to be observed. So we have many schools in which the pastor is superintendent, and the congregation forms the one big class. This plan has this advantage, all have the best teacher obtainable, and all, old and young, are present.

In the larger communities, especially in Mexico City,

ALL THE MISSIONS HAVE REGULARLY ORGANIZED SCHOOLS,

with superintendent, classes, and teachers. In some of these we also use the large illustrated charts with which you are all familiar. They are found to be of great service, since they appeal to the imagination, present the important facts of the lesson in tangible form, and serve to fix them in the memory of old and young.

Our Mission has also some six or seven

DAY SCHOOLS

in the Mexican capital, taught by native men and women. The pastor of our principal native church visits these schools when possible every

week, and takes with him the chart of the Sabbath's lesson. This is hung on the wall in the sight of the scholars, and they are questioned as to what it represents. I have been surprised to note the eagerness of the boys and girls, the pleasure depicted on their countenances, and the readiness of their answers. Many of the pupils are from Roman Catholic homes, and this is their only Bible lesson; but they learn it and remember it. But this is not the only lesson, for we teach them our simpler evangelical catechisms, with proof-texts, and all; they learn easily, and thus gain a treasury of Scripture texts which may yet prove the salvation of their souls. We try to do some Sabbath school work in our Mission Day Schools. The conditions warrant such a procedure, and the blessed fruit we hope to see—better we are seeing already—in our scholars.

Let me mention in this connection

ONE EXAMPLE OF FAITHFUL WORK.

He lived in a miserable hovel, in one of the worst quarters of Mexico City. He made a few rude benches, and put them in one of the two little rooms his house contained. The Mission furnished him with the simple books he was capable of using. In his humble home that earnest worker gathered the dirty, ragged, degraded children of the street, mainly of Romish families, and taught them to read the Bible, to repeat Scripture texts, and to sing the simple Gospel hymns he himself loved so well. I shall never forget my first visit to that school. He did what he could, and through him more than one child learned of God his Father, and of Christ his Saviour. That humble home was a lighthouse of radiant truth, a Sabbath school five days in the week.

Equally inspiring to me is the memory of a visit I made last December to a part of Mexico into which no missionary had penetrated before me. Similar testimony can, I am sure, be borne by all my companions in this glorious work for the world's uplifting. In the places I visited I met with groups of Bible Christians, who, by the reading of tracts and the Bible, had been led to renounce Romish superstition and accept Christ as their Saviour. They had no preacher nor teacher, but week after week they met together to study the Bible. The Bible is still the power of God; it can go unattended into the dark places of earth, and radiate light till men awake and see and accept Christ.

God bless and speed in their good work our Bible societies; they are doing to the world untold good. In Mexico, at least, the Bible has organized its own Sunday schools; it has set the seal of inspired approval to this branch of our work.

I have thus endeavoured as briefly as possible to give you an idea of the kind of Sabbath school work we are doing in Mexico. As already implied, we try, first of all, to get the people to accept and read the Bible, which has been sent everywhere throughout the Mexican Republic; we print in Spanish the International Lesson, and distri-

bute it freely ; we devote a column in our mission papers to the treatment of the lesson topics, and our papers have a wide circulation ; we train our theological students in correct methods of Sabbath school work ; we insist that our Mexican workers organize Sunday schools of one or the other kinds mentioned above ; we have the beginnings of a Sabbath school literature ; we have Sabbath school hymn-books.

The educated laugh at the strange "poetry" of our Gospel hymns ; they are undoubtedly an innovation in Spanish literature, but, then, how the people sing them and remember them ! It is worth the violation of technical poetical rules to have thousands sing : "Jesus, Lover of my soul ;" "Nearer, my God, to Thee ;" "There is a happy land ;" "What a friend we have in Jesus," and like glorious songs, that lift the singers into a realm of pure delight, such as they never knew before, and into the company of the saints immortal who dwell with Jesus. Our people love to sing the songs of the redeemed.

I have not been able to present you any large statistics. Our numbers are small as yet, only a few thousands. Nor can I tell you much about thoroughly organized work. As I stand before you, you and your work tell me what we one day hope, by God's good guidance, to see in Mexico. I hope that what we have said of the work in less favoured lands may lead you to bless God for His great goodness toward you and yours, and stimulate you to renewed effort. Thank God for the Sabbath school ; it is blessed of Him to the salvation of thousands, nay, millions, of the young all round the world.

The proceedings were closed by prayer and the benediction.

SECOND DAY.—FIFTH SESSION.

WEDNESDAY AFTERNOON, JULY 3RD.

THE WORK EXAMINED.

THE INTERNATIONAL LESSON PLAN.

THE Session commenced with the singing of the Hymn "Hail to the Lord's Anointed," after which Mr. B. F. JACOBS read 121st Psalm. The Rev. HENRY COX (Ontario) then offered prayer, followed by Mr. Jacobs. Hymn 19, "Blest be the tie that binds our hearts in Christian love," was then sung; after which the President, having obtained the consent of the meeting to proceed with the business at once, called upon Mr. B. F. JACOBS to present

THE REPORT OF THE EXECUTIVE COMMITTEE

on the resolutions they had had before them.

Mr. JACOBS said: I must say to the brethren that it may please you to know that we have spent one hour of the brief interval over this matter, and we have earnestly sought to reach the best and wisest conclusion; but you will see that we are not able to do much more than leave it to yourselves. The executive committee have carefully considered the question of limiting the time of addresses and papers for this afternoon, and the best they can do is to allow thirty minutes for the first, twenty minutes each for the three following, and fifteen minutes for the last speaker. If the Convention desires to discuss the papers or addresses, a vote must indicate which of the papers shall be omitted; for this arrangement will carry us to 4.45 o'clock. Further, if discussion is allowed, we recommend that it occur at the close of all papers or addresses for that session, and not between them. (Hear, hear.) We have tried to be very fair about that. I beg to move the adoption of this report.

The SCOTCH DELEGATE who had raised this question said he desired to express his thorough satisfaction with this proposal. He was sorry to have moved in the matter, and was very glad that an understanding had been come to. Some of them expected room for

discussion, but they did not intend any further to contend for it. The report was then agreed to.

Mr. B. F. JACOBS read a resolution offered by Mr. St. John of Kansas: That all members and delegates who shall take part in the discussion of subjects before the Convention, if there shall be discussion, be limited to three minutes each, and no one be permitted to speak a second time until all have spoken who desire to speak on that subject. Mr. Jacobs having said that the committee approved of the resolution, it was agreed to.

Mr. W. B. JACOBS (*Chicago*) read the following resolution which was handed to the Chairman: "That this Convention heartily approves of the Universal Mercy Band Movement, with its American and British Empire Divisions, containing over 600,000 members in 7,344 bands, forming a great international order of kindness, justice, peace, and mercy to all, and protection from cruelty for women, children, and dumb creatures; and wishes the movement God speed in its career of growing usefulness."

REPORT OF THE INTERNATIONAL LESSON COMMITTEE.

By REV. WARREN RANDOLPH, D.D. (*U.S.A.*).

When King George the Third said, "It is my wish that every poor child in my kingdom should be taught to read the Bible," he expressed a wish which he probably did not expect ever to see realized. There was at that time no promise of any such wide-spread knowledge of the Bible. And it may be that his Majesty did not realize, as the British Sovereign and people of to-day realize, the need of it. Sovereign and subjects alike now see the value of the Bible, not to poor children only, but to the children of poor and rich alike; and not to children alone, but to adults as well as children.

When the harbinger of the new Sunday school dispensation planted the seedling at the door of the pin factory in Gloucester, he had no thought of the tree beneath whose spreading branches we are sitting here to-day in London. A royal decree might multiply copies of the Scriptures and send out teachers of the same, but no royal decree could make loving students of the Bible. What is needed is not simply an ability to read the Word of God, but a disposition and an ability to "feed upon it," and "inwardly digest it."

The plan of Bible study which we are now pursuing has been a matter of growth. Its growth has been a surprise even to those who undertook to promote it. If any ask for its origin, it is sufficient, perhaps, to point him to Chicago—an American city far in from the sea, whose marvellous history, had it appeared in ancient times, would have added another number to the wonders of the world.

With a yearning for some better method of Bible instruction than prevailed in our Sunday schools of twenty years ago, there were some earnest workers in the Sunday school cause living in the City by the Lake, at the time referred to, who undertook to bring about a reform. It is no reflection upon others to say that two of them were then, as now, looked upon as leaders. The name of one of these will always be linked with this great Sunday school Convention, Mr. B. F. Jacobs, then as now of Chicago, a gentleman who has been designated "The Lieutenant of the Sunday School Army." The other, we regret to say, cannot be at this Convention. To most of you his face and form and voice are familiar. Long before his church made him a bishop, he was recognized at home and abroad as the world's "Sunday school archbishop"—Dr. JOHN H. VINCENT.

The first effort of these gentlemen for the improvement of Sunday school instruction was to secure uniform Bible lessons for the Sunday schools of all denominations in the city of Chicago. Not only was Dr. Vincent foremost in advocating this uniformity in Bible study, but, as editor of "The Chicago Teacher," he was probably the first in the world to give expositions of Bible lessons intended exclusively for Sunday schools. So successful was this experiment at uniformity in Chicago that the schools of other towns and cities soon began to use these lessons also; and before the present international plan was agreed upon it is believed that there were three millions of people engaged in studying the lessons issued from Chicago. Then the question arose, "Why not extend this method of studying the Scriptures throughout the United States, and so make it national?" The indications were that that could easily be done. "But why not strike out boldly, and go still further?" it was asked. "Why not make it international? Why may there not be a common study of the Bible for the world?" And, if this report is to be true to the facts, it must be added, that the question appears first to have been raised by a gentleman whose name has been already mentioned. The honour of suggesting and of resolutely urging the International Lesson system belongs to Mr. BENJAMIN FRANKLIN JACOBS, of Chicago.

The question of adopting a plan of united Bible study was decided at a National Sunday School Convention, held in April, 1872, in the city of Indianapolis—then the home, as it continued to be until he recently removed to Washington, of the Hon. Benjamin Harrison, now President of the United States, who was at that time as he has since been—like his grandfather, President William Henry Harrison—an active worker in the Sunday school. The Convention was a large one. It was also representative in character. Delegates were present from twenty-two of the thirty-seven states then composing the American Union. Visitors were also present from Canada, India, and Ireland, all of whom were invited to participate in the discussions. The debate occupied the principal part of an entire day. The gentleman who opened the discussion proposed that first of all prayer should be

offered for divine guidance. At the request of the presiding officer, Mr. George H. Stuart, of Philadelphia, led the assembly in a prayer, most tender and fervent.

In the discussion not less than fifteen or sixteen thoroughly aroused men participated. The debates in the American Senate seldom exhibit more of the dialectician's eloquence and power than were exhibited on this occasion. Dr. John Hall, whom the Presbyterians of Ireland had then lately given to New York, was unexpectedly prevented from being present at the Convention, but he sent a message by his friend and relative, Mr. George H. Stuart, in which he said, "If any one inquires for me at Indianapolis, tell the brethren assembled that, next to the ministry of Christ, they represent the cause of truth to this land, and to coming generations. If they honour God's Word, He will honour them; and if He will go before the Sunday school hosts the whole land is theirs. There will be prayer here (in New York) for their guidance."

Only one speech of note was made against the plan. In that the speaker based his objection chiefly on the ground of impracticability. He illustrated his point by a story which showed the folly even of a statesman. The story, if true, simply showed that the statesman was better skilled in statecraft than in managing a windmill. It was to this effect, that no less a man than the Hon. Thomas Jefferson, third President of the United States, once built a sawmill, which was to be run by wind. He built it on the top of a mountain, where the wind would have full play upon its canvas wings. Inviting a friend to look at the completed structure, he asked, "What do you think of my mill?" His friend replied, "It's all very well as a mill, but I don't see how you are going to get the logs up to it to saw them." So the reverend Doctor thought this international scheme would be beautiful to look upon, but that it would be hard to get the people up to it. If he could have foreseen the millions who in less than a year, to use the language of Isaiah, would be flying to it "as a cloud, and as the doves to their windows," he would not have told his story, nor have urged his objection.

At length the time came for closing the debate. Amid loud demands from all parts of the house for a vote, the chairman rose to put the question. The delegates were wrought up to a high degree of enthusiasm, but the whole assembly seemed to feel a most solemn sense of responsibility. That there should be no uncertainty as to how the matter was decided, the chairman directed that the vote should be given by rising. At his word the great throng arose, and, when the opposing vote was called for, only ten men ventured to stand up. As by a common impulse, the Convention broke out in the Doxology, in which all English-speaking people give voice to religious joy:

"Praise God, from whom all blessings flow."

The next day a committee was appointed to select a course of lessons

and to serve for six years. The committee was made to consist of five clergymen and five laymen, who were respectively Methodists, Presbyterians, Baptists, Episcopalians, and Congregationalists. When the names and denominational standing of the Committee had been announced, the enthusiastic assembly again arose and sung with inspired unction,—

"Blest be the tie that binds
Our hearts in Christian love."

The Committee was instructed to select "A course of lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible."

Canada was largely represented in this Convention, and a purpose was then expressed to be in the future wholly identified with the States in this Sunday school work—though it is only fair to say here, in this British metropolis, that these Canadian Sunday school men have never given the least hint of disloyalty to the British Empire, nor of a wish to come—certainly not with unseemly haste—into the American political union.

In view, however, of their joining us in this new phase of Sunday school work, it was decided to call our future Conventions International, and to call our Sunday school lessons "the International Lessons."

Before leaving Indianapolis the Committee met and organized for the work so enthusiastically laid upon them. The Rev. Dr. John H. Vincent, now Bishop Vincent, was made Chairman, and Warren Randolph was chosen Secretary—positions which both have held from the beginning until now. The time of the Committee's service has twice expired by limitation, but by re-election there has been no change in the office of Chairman or Secretary in more than seventeen years.

A new Committee was appointed in 1878. About one half the members of the first Committee were appointed upon the second. The changes were not made from any dissatisfaction with the members who retired. A noble band of Christian men they were. In a letter which one of them wrote in taking leave of the Committee he said, "Perhaps in the New Jerusalem we shall all at some time meet to talk over the pleasant work of our Lord we were permitted to do when on earth."

The success of our system made the changes necessary. A portion of the United States and some denominations of Christians not at first represented in the Committee desired now to participate in the work, and by action of the Convention were allowed to do so. The second Committee was made to consist of fourteen, only three of whom were laymen.

In 1884 a third Committee became necessary, which was also made to consist of fourteen, and again only three are laymen. The term of this Committee will expire in 1890. Four of its members, Bishop J. H. Vincent, Dr. John Hall, Mr. B. F. Jacobs, and the Secretary,

have served upon the three Committees, and have been associated in this work from its incipiency.

So many of the Committee have held over, or rather have been re-elected, that we may speak of the Committee as having been in existence since 1872. In that time twenty different meetings have been held in a country of magnificant distances, as far in the north-east as Montreal, in Canada; in the south-west as Nashville, Tennessee; in the north-west as Chicago, Illinois; and in the south-east as Richmond, Virginia. In the prosecution of the work assigned them the members of the Committee have travelled, in the aggregate, not less than 215,000 miles, or a distance equal to eight and a half times round the world. Very frequently a single meeting has involved more than 10,000 miles of travel, and has required from three to five days of time from men, pressed with duties in the pastoral office, in the professor's class-room, or in the marts of business. One member of the Committee has travelled more than 25,000 miles in its service. To attend a single meeting, that held in Montreal, another member travelled nearly 4000 miles.

The expense of these journeys is now paid by publishers, who have large profits from the sale of lesson publications. In the beginning, however, several members of the Committee paid the cost of travel entirely from their own pockets. No member of the Committee has ever received a farthing for the time and labour given to the work.

Our province is simply to lay out a course of study which shall cover, as far as may be, both the Old Testament and the New. We are prohibited from making any comment, and we are limited to seven years. Thus guided, our Sunday schools are now going through the Bible for the third time. The aim has been, as far as possible, to secure some knowledge of every part of the inspired volume. Only a few of the minor prophets have been omitted. In some cases the hasty glance given to a book has not been satisfactory either to ourselves or others. Some have spiced their criticisms of our work by styling it "the hop-skip-and-jump method." The latest caricature calls it "the kangaroo method." Without attempting a reply to any of these ungenerous flings, it is suffieient to say that the amount of Scripture suggested for our Sunday school course will compare favourably with the amount of Scripture actually studied in any of our theological seminaries. But to cut down our course of study to three or four years, as some have proposed, and yet go through the Bible, as our Sunday schools certainly should, will require vastly longer leaps than any yet attempted. Uniformity in study, and as far as possible the study of the whole Bible, have been the two ideas kept constantly in mind. We ought not to be satisfied until our Sunday schools have at least some knowledge of the general drift of all the inspired writers. Of course the historians of God's ancient people are more suited to Sunday school study than the prophets, and to them we have given more attention. Vastly more important still are the words and works of Christ and His Apostles, and

to these we have given more than half the time. Our aim has been to make our Sunday schools know the Bible as a book. It is the province of the teachers to make them know the meaning of the book.

We saw in the outset that it would be no easy matter to meet the wants of different ages and conditions; of different degrees of intelligence and culture; of various opinions and beliefs. But, brought together as we have been from many different denominations, we have found no difficulty in regard to a common ground upon which to stand in turning every leaf of the Bible. There is not a chapter or verse, from Genesis to Revelation, which has been passed by because of differences of opinion. With different interpretations we have had nothing whatever to do. All that has been left to the teachers and expositors of the different schools and different denominations. To some of us it may have seemed at first impossible to surrender what might be necessary in this co-operative study of the Bible. It might be so if we were studying any human compilation, even of theology. But not in studying God's Word. It has sometimes been charged that the International Lesson System does not give sufficient prominence to religious doctrines and denominational beliefs. If this is so, it must be because they do not come within the range of Bible teaching. Every important doctrine or practice taught in the Word of God will have been studied at least three times in the lessons now provided.

We have often been memorialized to select lessons on special subjects, such as temperance and the church festivals. Till 1884 our reply was that we were not appointed to do this; that our work was restricted to the selection of lessons as they occur in the Bible, and, while we did not admit that any important doctrine or practice had in this way been omitted, we recognized the right of superintendants and teachers to give prominence to such themes as they think desirable. But the International Convention of 1884 recommended that the Committee in the future provide temperance lessons quarterly. With this recommendation the Committee has complied, and in addition to temperance lessons previously used in our regular progression through the Bible, in which we had nearly exhausted all that the Bible has to say on the subject in a form suitable for Sunday school lessons, we have introduced a few others which clearly teach temperance, but in a way which many think unsuited to general use in Sunday schools.

The events commemorated by the festivals of the church year are included in a study of the Bible. And, while some members of the Committee would prefer special lessons relating to these events on given days, others of our number, representing large bodies of Christians, do not think that the observance of such days is conducive to the highest interest of religion. There is not a shadow of difference among us as to the emphasis to be given to the events themselves. But in studying them we have agreed to follow the order found in the Word of God.

In doing so we have rigidly adhered to the letter, and, as we think,

to the spirit of our original appointment. Not to do so would be to wound the consciences of many and to cause the disruption of the whole system. The system may be easily adjusted by the schools to special necessities, while all its essential features are still preserved. To follow the Bible order of events is a delight to many, and we hope will prove a hardship to none.

We have sometimes felt the force of the difficulty of which some complain in adapting to little children lessons which are suited to adults. No subject can be studied by persons of different capacity without some difficulty. In the case of the Bible, however, we are quite sure the difficulty is not so much real as imaginary. But, with all the difficulties encountered, real or supposed, we still hold that uniformity in the subjects of study is one of the glories of the International Lesson system. Bible lessons do not need to be graded in selection, so much as in treatment. There is often present to our minds an illustration used by a thoughtful clergyman, who set forth the possibility of adapting uniform Bible lessons to young and old, by reference to the treatment of children in our families, where from the same joint we find meat for the man, and broth for the babe.

It is believed that there are 10,000,000 of people now engaged in studying these lessons. One result has been an increased regard for the Bible, and for the Bible as a whole. The Old Testament has been found still to be instinct with life and power even for children. Through the study of the prophets and historians of the old dispensation children have been taught to trace the hand of God in preparation for the coming of Messiah.

Such facilities as they now have for understanding the meaning of the Bible, the common people never had before. Since the International lesson system was introduced even the intricacies of the Bible have been laid open to the common mind. For a few pennies the result of the ripest scholarship may now be obtained. It did not, therefore, surprise us, on the western side of the Atlantic, to find one of our Continental friends, who bears a name which Christians of every land speak only with tenderest reverence and love, but who now feels constrained to withdraw from our united work, lately saying for himself and others, "But we are sorry to give up the International list, on account of the valuable lesson-helps which are attached to it." These lesson-helps are more than that. They are not merely attached to the system, they have grown directly out of it. We are not only fast approaching the ideal of King George the Third, when every English-speaking child shall be taught to read the Bible, but when, through lesson-helps, scattered everywhere, almost without money and without price, he may be taught to understand its meaning also.

United Bible study is the strongest bond of Christian union. Christian union cannot be brought about by the resolutions of popular assemblies. Nor can it be entirely assured by united Christian work. As we come to a better understanding of the great charter of our

common faith, our hearts will be knit together and our eyes will see alike. If we are ever to be in outward appearance what we know we are in heart, "One in Christ," it must come through the study of the Bible. Hail, then, O glorious day, for on the mountain tops we already see the tokens of thy coming.

It has also been to us a delightful thought that we are, to some extent, contributing to fraternity among the nations. Our union in Bible study has proved a blessed evangel in America. Just before we sat down with the same Bible page open before us, we were looking defiantly at each other over parapets, and were doing even worse than that from behind intrenchments.

The word "International," in the title of our lessons, has always made the title sound like music in our ears. The union of Canada and the States, in the preparation and use of the lessons, has been most delightful. It has drawn us into fuller sympathy with each other's national life. Whatever the politicians may say about Canada's want of sympathy with the home government, one only needs to hear Canadians sing the National Hymn of Britain to be convinced that all ideas of their disloyalty are a delusion. When the International Sunday School Convention met a few years ago in Toronto, it stirred the patriotic hearts of Americans to hear Canadians sing it, as Canadians only can. But the culmination of enthusiasm was reached when the vast throng arose, and, as with one voice, Canadians and Americans joined in singing—

"God save the Queen."

It is a singular fact that Britons and Americans agreed to unite in this work on the 19th of April . . . the anniversary of the day when the first sanguinary conflict took place between Americans and Britons, in the revolutionary period. A united study of the Bible shall be the token and the pledge of a peace, which shall be the glory of both. And, to those of us from across the sea, it is a fact of no little significance that this Convention, for consultation about the study of the Word of God, is to be in sesssion, here in the British metropolis, on the 4th of July, the anniversary of American Independence. Remembering the scenes through which the fathers passed, how joyfully may we sing the old Song of Degrees, as we come up to this place tomorrow morning, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

From whatever nation we come, we will each cling with undying loyalty to the flag of his country, but, above the Union Jack, the Stars and Stripes, and the flags of all other nations, we will still keep the ensign of Immanuel. In the outset Canada and the States, while hoping to win other nations to this work, hardly dared to hope for their speedy union with us. In a very little while England joined us, and before we knew it we found our lessons going round the globe. Here and there a few have wearied in our long run of seven years

through the Bible. Amid the mutterings of discontent, Americans have sometimes queried whether our brethren of Great Britain will be led to break away from this blessed fellowship? But to what will you go? None of us claim that our present plan is perfect. But is it not vastly better than any we ever had before? And has any better plan yet been suggested? Can we afford to give up what we have gained? Would you willingly throw back our Sunday school instruction into the chaotic state of five-and-twenty years ago? Shall we not rather join all the wisdom, all the piety, and all the patience God has given us, for the better development of a system, which, with all its imperfections, is one of the glories of the age? Dwelling in whatever lands we may, shall we not continue our united efforts to fill the world with a knowledge of the Word of God? Blessed is our fellowship as we sit here, in this Christian metropolis, to-day. But this is only a foretaste of the blessedness yet to come, when the redeemed, each having a harp and golden vials full of odours, shall fall down before the Lamb, and sing a new song, saying, "Thou art worthy to take the book and to open the seals," for "thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;" "The kingdom of the world is become the kingdom of our Lord and of his Christ, and He shall reign for ever and ever."

Respectfully submitted on behalf of the committee,

WARREN RANDOLPH,
Secretary.

LONDON,
July 3, 1889.

Prof. G. W. BINGHAM: I desire to offer a resolution referring to this paper. It was adopted by that section of the American delegates to which I belong, which includes Canada and part of New England; and some of the members of that division have requested me to present it here:—That we recognize in the International Uniform Lesson movement, the onward march of real progress. The rare fidelity, judgment and success with which the lesson committee are performing a task of great difficulty, give occasion for profound gratitude, and we believe that the same plan, with such modifications as experience shall direct, may be continued with growing acceptance and usefulness. We are glad that the plan embraces the study of the whole Bible, that it fixes upon the happy mean of seven years for completing the course, and that experience shows it to be adapted to all ages and classes. Among the results of its almost universal adoption in America, we bring testimony to the following:—1. Interest in Bible study is greatly stimulated among young and old, by the fact that so many minds and hearts are, at the same time, occupied with the same truths. 2. It has called out the efforts of able and consecrated writers on both sides of the Atlantic until our lesson-help literature is marvellous in amount of richness. 3. It is proving a powerful instrumentality for promoting unity and co-operation among Christians, and

we believe that its adoption throughout Christendom will bring untold good to the world.

Rev. F. H. Marling (Montreal): I have a resolution to somewhat the same effect, adopted by a full meeting of the Canadian delegates, which I beg to submit for your approval. The representatives of Canadian Sunday schools in this World's Sunday School Convention beg to present to their assembled brethren what they know to be the strong and united conviction of their constitutents throughout the Dominion in relation to the International Uniform Lessons. The test to which the system has been exposed by the experience of nearly a score of years has been long and varied enough to bring forth alike whatever merits or defects it may possess. Our positive and emphatic testimony is that it has promoted, to an unprecedented degree, the study of the entire Scriptures, in both Testaments; has called forth an unparalleled wealth of learning, skill, and devotion in the unfolding and enforcement of the lessons; has proved that the same portions of Scripture can be used for the oldest and the youngest scholars; has opened the way for Christian co-operation in a most practical interest of joint concern, and has rooted the Scriptures more deeply in the faith and love of God's people. While holding themselves open to the minor changes, such as experience may suggest, the delegates from Canada would thoroughly deprecate material variation from the system now in operation. In conclusion they tender their most respectful and hearty thanks to the Committee of Selection, who have so ably, skilfully, and faithfully discharged their important and laborious task.

On behalf of the delegation,

Edwin D. King
F. H. Marling
J. H. George
John McKillicon
S. J. Parsons
} Committee.

Mr. Belsey proposed that the resolution be referred to the executive committee.

Rev. Dr. John Hall: Mr. President, there is one personal matter I have to bring before this audience; in one sense it is personal, in another sense it is public. Dr. Warren Randolph, to whose report we have all listened with such satisfaction, has rendered special and peculiar services during all these many years. He has rendered services in our meetings, not merely by the intellectual ability and the Scriptural knowledge that he possesses, but I will venture to say still more by the gentleness of his character, by the sweetness of his disposition, and by the atmosphere of brotherly love that he has laboured to maintain among us. He has also had correspondence which, if printed, would make, I am sure, a very voluminous work, and he has done all this, like

the rest of the brethren, without money and without price. (Applause.) I would just like to move, and this is a motion that does not need to be submitted to the Committee, that by a standing vote of this meeting we express our cordial gratitude to Dr. Randolph for the splendid services he has rendered in this direction. (Applause.)

On the suggestion of the president, the meeting indicated its approval of the resolution by rising in a body.

Dr. WARREN RANDOLPH: I thank you heartily, members of the Convention, for this kind and unexpected expression. I assure you that the work in this Committee has been among the most delightful services of my whole life. It has brought me into some of the sweetest fellowships I have ever known. I remember that that eloquent tongue which you have just heard uttering these unexpected words in regard to my own work, referring, in one of our International Conventions held in the States, to the several meetings of the committee, said he never expected to enjoy sweeter fellowship on earth than he had enjoyed with the brethren engaged in this work; and what he then said was but the expression at that time, and after these ten years that have since passed is but the expression at this time, of my own heart.

I thank you for the expression you have given of confidence and appreciation. I am sure that other members of the Committee are entitled to the same as well as myself. No member of the various committees has failed to elicit the warmest affection and love of all. But we have been changed from time to time; four of us only remain of the original body. Our brother Jacobs, who is so fertile in expressions, I remember once said, "We are reduced now to a quartette;" and we are all here, except Bishop Vincent, whose heart I know is with us, and I would to God he were here in person to-day. I am delighted to see our friend Dr. Gibson. He was a member of the first committee appointed by the representatives of the Canadian brethren. We found him one in sympathy, one in heart, one in action with us in all our work; and when he took his departure from the States he came back to the old country with the benedictions of us all.

Mr. JACOBS: It was the cruellest blow you ever struck at Chicago when you took that princely man and delicious servant of God from us, and our hearts are weary for him to come back.

THE SELECTION OF LESSONS.

Rev. J. MONRO GIBSON, D.D., said: Mr. Chairman, I do not know what to say. I will tell you what I was going to say before, but it is quite inadequate to the occasion now. I was going to say that to stand here and listen to my dear Dr. Randolph, and then Dr. Hall, and then Mr. B. F. Jacobs, does make me feel home-sick. And it did give me a surprise to hear that twenty years have passed—is it possible that it is twenty years since we met down there at New York? Mr. Jacobs has

been kind enough to refer to my coming back. (Mr. JACOBS : They intend to sit down on your coat-tails!—laughter.) The fact is that I am so exceedingly busy with preparations to go that I was declining every engagement, but when I was asked to come here it was an engagement I could not decline. (Hear, hear.)

I am afraid that I shall not come up to time on this occasion, because the Chairman has referred to my "paper," and I have none. I was given the option of preparing a paper or saying a few words, and the fact of the matter is, I am so specially busy just now that I thought I would choose the latter alternative. After all, it would have been a pity to have followed that splendid paper of Dr. Randolph's with another. I think it is better to give something that will perhaps be a complete contrast.

I suppose that our object is to review the work that has been done. I am sure we all do it with thankful hearts to God for the blessing which has attended it, for the great success that has marked it; but also with the intention of listening to any criticisms that have been made, or anything said that might at all guide us with regard to the future. Because, while I thoroughly agree with the resolution which has been proposed, yet I do hope that the hand of the Committee will not be tied up too much. The fact of the matter, brethren, is that your Committee is such a splendid Committee—I can say that freely now as I have not the privilege of belonging to it—that you may well trust it after these twenty years.

I remember when questions used to come up in the committee they were again and again set down as questions that could not be discussed, because they led us into considerations that were beyond the terms of our appointment. Now, that was all very well at the beginning, but I think the time has come for you to give a freer hand, perhaps, to the committee than before, in order that they may be in a position to consider any suggestions that may be made in relation to the work of the future. When I was asked, then, to speak on this matter of the Selection of Lessons, I thought the best way in which I might render any little service to this Convention would be—inasmuch as I have been living in England these years—to repeat some of the criticisms that have come to my ear, in order that they may be considered for what they are worth.

I would like to say in the first place, in my reminiscence of the meetings of the Committee—I would like to assure you, though you do not need to be assured of it, that the Committee does hard and faithful work. It is not that the members simply meet together and register their approval of certain selections that have been made by a certain individual; each member of the Committee works. We found that every one had his own opinions, and held to them very strongly, and fought for them very hard too, but generally we came to a unanimous conclusion; and I think there is a lesson to be learned by outsiders in regard to this matter. If any of us had been outsiders,

and had not heard the whole discussion, and some of our favourite passages were left out or favourite ideas were omitted, we might have been inclined to take up the position of critics; but we were there to hear the whole discussion, and we were led to see that there was something better than had occurred to our own minds, and I think the best way of silencing or reducing criticism would be to get the critics one by one on the Committee, and they would soon begin to find out that after all there were some ideas better than their own.

Of course we do not consider, as has been already said, that the work is perfect. What work is perfect? It is easy to point to what one may call mistakes. I think it was the late American minister, Mr. Phelps, predecessor of Mr. Lincoln, whom we are all so delighted to welcome to this country, who made this remark—one which I can never forget. He said "The man that does not make mistakes does not usually make anything." (Laughter.) I am very sure that that is just as applicable to committees as to men, and that if our Committee has made a few mistakes it has "made" a great deal. It is very easy to lay your hand on one thing and another, and say, "Perhaps it might have been better done." Well, perhaps, perhaps; at all events they have done the work magnificently well, and I think the least thing this Convention could do would be to pass such a general resolution as I have heard read this afternoon, only I hope it will not be quite so tightly drawn when it comes to its final form.

I shall first refer to some remarks that I have no sympathy with at all, but it may be as well to refer to them as they are made. In the first place, certain people even at this day do not see any particular use in a uniform lesson. They say, "You are sacrificing utility to mere sentiment." Now, in the first place, we deny that we are sacrificing utility; we contend that this uniform lesson is far, far better than the average lesson that could be selected either by Sunday schools for themselves or by denominations for themselves—(hear, hear)—so that there is nothing sacrificed, but a great deal gained. Then, as to mere sentiment—is it mere sentiment? I do think it is the grandest thing we have seen as a manifestation of the unity of the church in our day. We rejoice in the week of prayer when the whole world is seen to be bound with gold chains about the feet of God for one week; but is not a year of work a greater thing than a week of prayer? What we want to do is to extend this more widely. I do think it has been a great omission in the programme of the Shah's procession that after being at Guildhall he did not come round here. (Applause.) (Mr. B. F. Jacobs: "We'll go there.") (Laughter.) That is precisely the use I was going to make of the reference. The Shah has learned a good deal in these eighteen years since he was here; he is a man whose mind and eyes are open, and I do not think he could get a better idea of one of the sources of the greatness of the Anglo-Saxon race than he would find represented in this hall; and the best thing he can do for his dominions is to try and have something of the same kind there; so

I hope by-and-by we will have the World's Convention in Teheran. But the motion will be "referred to the committee." (Laughter.)

The next thing I refer to is the complaint I have heard made of these lessons not being systematic. Now, I suppose the criticism is founded on the idea that we should go along the lines of systematic theology, and along the lines of the creeds. But I think it is far better to take the Divine system—there is unquestionably a system—a wonderful development from Genesis to Revelation. That is the best system in the world. If you were to take any of the theological systems, you would, in the first place, find difficulty in getting agreement; in the second place, you would not have such a good system as we have by following the development of truth along the historical lines, as we have it in God's revelation. Then I have heard, I am sorry to say, a good many teachers charge the International Lessons with wandering about. I have always been amazed to hear that, but I have known persons that were not altogether stupid—I emphasize the word "altogether"—make that objection. The only ground that I can find for it is what I consider the very admirable way in which the prophets and the epistles were brought in. Here I have in my hand a sketch of the International Lesson for 1891, and I suppose some of our friends, turning to the second page of this, would think there was an extraordinary skipping about. The first lesson is in 2 Kings, the second lesson in 2 Kings, the third in Jonah, the fourth in Jonah, two in Amos, one in Hosea, then back to 2 Kings. "What did you skip about so much for?" they would say. It is a pity that we have not a lesson committee that would furnish not only lessons but brains. (Laughter.) But, seeing that we cannot have that, perhaps a little note might be put in, calling attention to the fact that these prophets come in in their proper places in the history; that when you come to the reign of Jeroboam II. then is the time to bring in Jonah, because it was in the reign of Jeroboam II. that he prophesied. How exceedingly valuable it is for our young people to get that pointed out to them; they might live to be as old as the critics I have been speaking of and never find it out.

Then, the most grievous objections that I have heard made, and most frequently made, have been against the series of lessons in the Epistles. The poor Epistles have had a great deal of obloquy since they figured conspicuously in one quarter's International Lessons. Now, I have been very much disappointed to hear these criticisms; but here again the question is whether—I am not going to defend leaving out the Epistles by any means, but to suggest whether there might not be care taken to guide teachers how to use them—whether instead of having a long passage, in which perhaps there is a great deal of abstract doctrine, there was a very short passage with one important lesson in it, and appended to that some illustrative passage, some story out of some other portion of Scripture, that would elucidate it.

Of course, we generally suppose that our teachers will have sense enough and ability enough to do what is required, just as when they

get the story and have to take the doctrine out of it, so, when they find the doctrine to get a story to fit it, an illustration from some other part of Scripture. But it might be possible to put down an illustration in the lessons from the Epistles to give such help. And yet, after all, even the most abstract parts of the Epistles can be treated in a way to meet children.

I am in the habit every Sunday of giving a short address to young people—(hear, hear)—and in general, though not invariably, my rule is to give it in connection with the second reading, which is from the New Testament, and very frequently the Epistles. It just happened last Sunday that I read sixth of Romans, and I think that is about the last chapter that an International Lesson Committee would seek a lesson for children out of; and I wondered when I looked at that passage whether I should have to get my children's text somewhere else. But I took the 13th verse, which is to this effect: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God," just about as tough a piece, people would generally suppose, as you could possibly select for children. But, after all, what difficulty is there about it? I thought I would make it quite plain to children that they are pulled there between two forces, sin on the one side, God on the other; and then I told them how they could picture sin, what a face he has, what a colour he has, what a spirit he has, and what ruin he is dragging us to; then, on the other hand, you have God, God in Christ, pulling on the other side; and the question is, which will ye yield yourselves to? Will ye yield yourselves to the sin-force that is pulling you to death and destruction? or will ye yield yourselves to the Christ-force that is pulling you to holiness and heaven?

I need not give you the sermon; you can see perfectly well what I mean. I do think in lessons from the Epistles it might be well not to cover very much ground, so that the teachers may not think that they have to teach a great deal of abstract doctrine. It would be far better to take one main truth, and make it clear and vivid, and, in order to do so, you must illustrate it well; and it might be well to point to a few illustrations in such a case as that I have just mentioned.

There are certain other suggestions that I will deal with together, because the time is running away. There are a great many who think the seven years might be shortened in the future; there are those also who think that the scheme might be made a compact and complete whole, and made so valuable that it ought to be preserved and perpetuated. Now, I do think there is something in this, and that is the reason why I wish you to leave this matter open for the committee to consider. Remember that the suggestion of a change of plan for the future is no reflection on the past. It does not follow that, because you have had the best plan in the past, therefore it is the best plan to continue for ever. Those of us engaged in Christian work know that certain

things must continue always the same. but others change and vary in order to keep up freshness of interest. Remember—

> "The old order changeth, yielding place to new,
> And God fulfils Himself in many ways,
> Lest one good custom should corrupt the world."

And it is just possible that, granting we have done the very best thing up to this point, there may be a still better thing to do; and indeed unless you do something of that sort you must either dismiss your International Committee, or you must pass such resolutions as we have been delighted to pass, and let them thereafter be regarded as merely decorative. If they have done their work so well, and have given us three seven-year courses, how are they to improve so very much upon it in the future? If the first seven years was so good, and the second so good, and the third so good, why not take the first to begin the twenty-second year with? I do not know that you can make it so very much better; the work has been very carefully done, it may be you should just go over the same road again. We have got such a splendid committee—it is a rare thing and a great gift of God that so many men of ability are willing to give so much time and thought to this matter—and the question is whether they might not devise some plan that would cover a shorter period of years, that would have a completeness that the others have not had in this way; whether, instead of simply taking all the best passages of the Bible for Sunday school lessons as we go through it, we were to set ourselves to have a scheme that would embrace all the main things that children ought to know and be taught.

I do not mean to go along the line of any creed, I have indicated that already; but, starting with Genesis, there is the great fact of Creation, for example, and then there is the Fall, and the Promise, and God's Fatherly care of the patriarchs, and Abraham's faith, and so on—the great things in the Bible, rather than the interesting passages. Up to this time we have been going on from Genesis to Revelation, taking the more interesting and useful passages; but suppose now you were to take the great spiritual facts and truths that you wish to lodge in the minds of the children, and let it be a course that would be within easy compass, say, for example, for three years.

GRADED LESSONS.

And along with that the question arises in my own mind, and has arisen in other minds, whether it would not be possible to have something more of gradation. I admit what Dr. Randolph said, and what Dr. Hall said and so beautifully illustrated; I have no sympathy at all with those who say the same passage cannot be made suitable not only for the children and the middle scholars and the senior scholars, but also for the Royal Society and any number of *savants* that you choose to

gather together. Still, at the same time, suppose now that you had a series—it is not any thought-out plan, I mention it just to show that there is room for consideration—suppose you had some plan that had started, say, with the great fact of Creation, you could have that lesson the lesson for the day, in all the classes; but you could have it in the junior classes as taught, say, in a portion from Genesis, you could have it in a higher class as brought out in the 104th Psalm, and so forth, getting at different points of view; and when they came again to the lesson of Creation after the first year they would be older, and get a higher view of it and a deeper insight into its meaning and bearings.

There is a great deal said about graded lessons in this country; it has taken a very strong hold on our Sunday school teachers. I wish you to know that, and that is one great reason why there has been a lessening of confidence in the International Lesson. I know quite well that there are great objections to the usual scheme of graded lessons; it is said that if you have three grades you have not a uniform lesson but you have your schools divided into three parts, the juniors studying one part, the intermediate studying another, and the seniors studying a third part, and it triplicates your literature, and when any one comes to address the school he does not know which of the three to take, or whether it should be a jumble of all the three.

These are very serious and obvious objections; but the question is whether the advantage of graded lessons could not be gained without that great disadvantage, by having all the classes studying the same great thing. But they might be studying it with different passages of Scripture attached to it, and then the literature would unfold the great subject, and it would be of use, the literature that was provided for the senior class would be of use even to the junior teachers.

The fact is that you triplicate your literature in a certain way already. The question is whether we could not have a uniform lesson, the uniformity being that the whole school was studying the same great subject, though not necessarily the same passage, and not necessarily in the same way. If the Committee would make up a system of this kind, going over the Bible much in the same way as they are doing now, only in shorter time, so as to study not only all the interesting passages but all the great facts, all the things you are bound to teach the children, that you are bound to get into their hearts and souls,—if you could make such a plan as that, I believe it would be a monument of the Committee's ability and a trophy of their service; that it would be of use not for the seven years merely, nor for twenty-one years merely, but from generation to generation. Now, I do think it is worth while to consider this suggestion (hear, hear); I am glad to hear there are some persons in favour of it. I put it before you in an exceedingly rough way, and it is on this point especially that I am so sorry that I have been so pressed with work at this time. I would have liked to write something on that point, but all I can ask you now to do is to consider the request not to tie the Committee up for seven years nor to

the same method they have up till now followed. Do give them a free hand and let them look at the matter in the largest way, and I believe if they have done a grand work already they will do a grander one in the years to come. (Applause.)

PUBLISHED LESSON-HELPS.

By Mr. Benjamin Clarke (*Editor of* 'Sunday School Chronicle').

I do not propose to enter into the historical question as to the early publication of lesson-helps. I assume that the Sunday School Union were the first to publish uniform lists of lessons in 1840, and were led to issue in January 1842

'NOTES ON SCRIPTURE LESSONS.'

Let me here say what a debt of gratitude Sunday school teachers owe to ministers for the help they have afforded in this direction. From the earliest days until now there have not been wanting a succession of able ministers in various denominations who have devoted themselves to the providing of lesson-helps for teachers.

There is a feeling among some laymen, but more commonly amongst ministers, that lesson-help writing is a very simple matter. Like the little boy who had so mean an opinion of the organism of the oyster, refusing to class it among the things God had made, because, as he said, he thought, "most anybody could make a hoyster;" so there is an idea among many ministers, that almost any preacher can write lesson-helps. But, nevertheless, from the time of Matthew Henry downwards teachers have been mainly dependent, for their helps, on ministers.

In a former generation Albert Barnes was a source of great help to teachers; he was one of the first who seemed to have the needs of teachers on his mind when he wrote. Since his day what vast strides the commentators have made; what a succession of able men, not able merely in the department of theology and of expository teaching, but able in the line of critical scholarship, who have given us all the latest results of philology, archæology, and Biblical interpretation!

Yet it may be said, that these scholars for the most part have had in mind the pulpit rather than the class in their purposes and aims. With all the commentaries that exist in this country and in America—Germany, of course, goes without saying, for that country has not awakened to the need of the functions and offices of the Sunday school teacher—there yet remains room for a scholarly and critical commentary, written with a view to the help of the class rather than of the pulpit.

We have some instalments in this direction in this country. Dr. Samuel Green, who has done more for Sunday school teachers

than almost any other man of our day—for many years writing the 'Notes on Scripture Lessons,' besides other works of a Biblical and educational character—has given us in his 'Notes for Lessons on the Gospels'—a Teacher's Commentary on the Gospels. And Rev. R. Glover, in his 'Teacher's Commentary on Mark,' * which contains his lessons contributed to the 'Sunday School Chronicle,' with chapters added to cover the whole Gospel, has given us another instalment.

Another work has had a still more extended and useful career—a commentary remarkable for two characteristics—the first as being, contrary to, and forming almost the only exception to, the general rule, that these works have come from ministers—this one is from the pen of a layman—for many years a Sunday school teacher and superintendent—and written, therefore, not only with the main design of helping teachers, but from an intimate knowledge of what teachers most require.

The second characteristic is, that it is the first work, I believe, in point of time, in point of importance I have no manner of doubt, contributed by a member of the Church of England.

It is an altogether remarkable and inexplicable fact, that the Church of England, with its army of divines, scholars, commentators, has done so little for the Sunday school teachers of its communion. It is mainly owing to the influence of the Church of England Sunday School Institute that the clergy in any degree have been led to provide for the needs of their teachers; and yet it is not to be wondered at, because the Sunday school as an institution has taken but such a feeble hold of the Church of England, whose ministers, as a rule, have been so slow to realize the possibilities and the influence of which the Sunday school is capable.

The work for teachers that I have thus introduced by its two prominent characteristics is Mr. Eugene Stock's 'Notes on the Life of Our Lord.' Its success has been phenomenal, and its value as a literary property has only been exceeded by its usefulness.

The movement which above all others has tended to the diffusion of lesson-helps has undoubtedly been

THE INTERNATIONAL LESSON SYSTEM.

It has brought ministers of the various denominations to contribute lesson-helps which came to their readers with all the prestige and prejudice—in its original sense—of their writers' names, sometimes, may I say, out of all proportion to the value of their notes as lesson-helps. I could name those, on the other side of the Atlantic, who have been writing notes for years, for what special reason some of us on this side have failed to see except that they were from the pens of eminent ministers.

* Glover's 'Teacher's Commentary on Matthew' will shortly be published.—Ed.

With us the International Lesson System has led to the publication of notes in the denominational papers; but we have yet to see our daily secular papers giving any space to lesson helps, or, indeed, to any matters connected with the Sunday school.

Our "dailies" are too much impressed with the idea that only politics, crime, and gambling have any interest for their readers to devote any space to religious matters generally; and the Sunday school is so little understood beyond the circle of its immediate adherents and workers as to be a factor of little importance in the eyes of the average newspaper reader.

We have not yet got to publishing lesson-helps on the particular denominational teaching in each Sunday's lesson—it is only done, so far as I know, in one important publication in America—but it is an example I trust will never be followed here.

There is so little time for teaching—the sessions are already so short and so crowded with engagements, the condition of our day school education, and still more so the conditions of those in the States giving so little opportunity for moral and religious training—that I feel very earnestly that the Sunday school is no place for denominational teaching, at all events among the younger scholars.

OUR WORK THE BUILDING UP OF CHARACTER.

Our work as teachers must go to the building up of character, character founded on the precepts and truths of the Gospel, illustrated and enforced by Old Testament commands, by Old Testament biographies, by Old Testament national as well as individual history; but, above all, character moulded and shaped by the perfect example of our Divine brother and pattern, who not only spake as never man spake, but who in all the relations of life lived as never man lived. Let it be the aim and purpose of those who will to bring up *young sectarians*, may I be more than ever anxious to help my scholars to be young *Christians*, followers of the meek and lowly Jesus.

Let me not be misunderstood as running a tilt against catechisms, nor as denouncing creeds; let me be understood as meaning that for younger children especially we be most anxious to make them *Bible* scholars, and never, in our lesson expositions, as note writers or as teachers, approach our subjects with denominational spectacles, or, still worse, with the lens of a sectarian microscope to discover any word or sentence, or incident, that may be used to buttress our individual ecclesiastical proclivities.

There seems to be a word needed as to

THE USE OF HELPS BY TEACHERS.

Some ministers are afraid less these should supersede the studies of the Bible itself. These good men are themselves habitually users of commentaries and works of Biblical interpretation or illustration, and

it would hardly be charitable to suppose they were raising warning voices from the depths of their own lamentable experience. A caution, however, need be urged, ever and anon, to all of us. We none of us read and study the Bible sufficiently; but this is not, I venture to think, from the abundance of lesson-helps, as from multiplicity of engagements, or from some other reason. My experience is that those who most use the Bible, and read it most carefully, are the most eager to get the light and help which other students and men of higher powers and greater scholarship are able to afford.

The most conscientious teachers certainly deserve all the help that can be given them; and the least conscientious, or the least cultured, or the least leisured, would certainly never be themselves improved by the withdrawal of lesson-helps, whilst their classes would be certainly placed at a disadvantage.

After a somewhat extensive acquaintance with lesson-helps published on both sides of the Atlantic, I am bound to say that the writers have a right and lofty view of their functions; that they would resent the idea of their lessons being used to supersede private study; and that—and this is the important matter—as a rule they are not capable of being so used. Take any lesson-helps, and I challenge any reader to say that they were intended to obviate the necessity of private study, or that they could be used as written.

We shall presently be followed by one whose labours have been well appreciated in his own country, and which are finding increasing favour in this; and it is one of the many advantages that have accrued from the International Lesson System that we can have the results of the labours of others besides writers in our own land. It is also an advantage of our more enlightened and cosmopolitan fiscal policy that we can admit the work of brain and hand, wrought in other countries, without taxing our people for the privilege.

EDUCATIONAL LESSON HELP NEEDED.

Speaking now as a purveyor of many years of lesson-helps for various classes of teachers, I may say my greater difficulty has been on the direction of the educational side rather than of the Biblical. Commentaries now are so good and so abundant, and note-writers of intelligence know well how to set before their readers the results of modern scholarship and research; but they are not so apt in showing us how to make the best use of the materials they provide.

They give us much more assistance in the "what" to teach than in the "how." And here I cannot but acknowledge the valued services of my friend and colleague, the Rev. Robert Tuck, B.A., who is laying the present generation of teachers under great obligations, and I would indeed that he had been chosen to introduce this topic. We have been favoured at the Sunday School Union, with the help of many lesson writers who have rendered admirable service. We have the 'Notes of

Scripture Lessons,' which find increasing favour in spite of the fact that both the 'Sunday School Teacher' and the 'Sunday School Chronicle' cover the same ground, though each publication preserves its own characteristics in the lesson-helps it supplies. But, to my mind, there is no one who combines a keener appreciation of what the teacher needs in the material to be provided and in the way of suggestion and hint as to how he should use that material, than Mr. Tuck.

Of course we are acquainted with the best Sunday school paper of America, the 'Sunday School Times,' with its splendid variety of helps supplied by the foremost scholars of various lands and of different religious communions, and edited by one who has the highest ideal of what the Sunday school may and should accomplish. Dr. Clay Trumbull, by his supply week by week of lesson material, is doing more to promote Bible study and to spread light on the Word of God than, perhaps, any writer or preacher in America.

Before I conclude I should say a word or two as to the supply of

LESSON-HELPS FOR SCHOLARS.

And here we in England have something to learn from America, where scholars are to a much larger extent supplied with their leaflets and quarterlies than with us. The reason is, chiefly, that here the churches do not charge themselves with any responsibility as to the requirements of the Sunday school. Instead of asking what are the requirements of this department of the church's work, and seeing that what is needed is supplied, the churches here, are as a rule, sublimely indifferent as to the condition of the Sunday school; as a consequence it is often a continual struggle to meet expenses of bare existence, and for lack of funds scholars are unsupplied with lesson-helps. In America the churches are more alive to the needs of the Sunday school, and the scholars are supplied. But the use of lesson helps is increasing with us; we have our 'Pictorial Lesson Papers' for the junior classes, and our 'Advanced Lesson Papers' for our senior classes; and the Wesleyan Sunday School Union also issues lesson helps for junior and senior scholars; but these are prepared for the scholars' home study, and, as a rule, confined to that. They are not brought with them into the classes, and they never supersede the Bible itself. Dr. Vincent told the assembly at Framlingham, when I was there last year, that he had been led to make inquiry, and was astonished and ashamed to find to how large an extent the lesson-helps alone were used in classes, to the exclusion of the Bible. We should think even the preparation of the lesson purchased at too dear a price if it led in any way to the disuse of the Word itself. Nothing can take the place of the Bible, and we should be careful lest we do anything to encourage the idea in the minds, especially of young children, that aught else than the Bible itself is our text-book, and that aught else should be brought into the classes.

I heard of a prisoner who received from the chaplain a Bible, which he seemed to use frequently, but which, when his sentence was expired, he returned to the chaplain, as, he said, he should now have no further use for it.

I think one of the aims we must all set before ourselves must be the

GREATER ENCOURAGEMENT OF THE HOME STUDY

of the lessons by our scholars. We want a scholar preparation even more than a teacher preparation. We have as much right to expect the scholars to come to us prepared with their lessons for the Sunday school as for the day school; and this preparation will not only provide interest beforehand, insure attention, awaken anxiety, and bring the mind of the scholar into a receptive condition, but it will clear the ground of much subsidiary work—the biographical, historical, and other matters which may be designated as *the lesson surroundings*—leaving the teacher free, and affording him the time for the enforcement of the spiritual truths of the lesson, and for making its application, which, in the shortness of the session or in the time spent in explanatory or expository processes, are apt to be imperfectly done—often, indeed, they are never reached.

Teachers need not be tied to any lesson help, in order to be faithful to International Lessons. There is no desire to dictate either as to the lessons to be studied or the helps to be used. We would say with the Apostle, "Not that we have dominion over your faith, but are helpers of your joy."

The heartfelt desire and earnest purpose of all faithful Sunday school workers, whether superintendents, officers, teachers, note writers, or editors, may be well expressed in the Apostle John's words to Gaius, "That we might be fellow helpers to the truth."

THE PUBLISHED LESSON HELPS OF AMERICA.

By Rev. F. N. Peloubet, D.D. (*Natick, Mass., U. S. A.*).

I wish to make a little prelude, because I am sure that we Americans will not understand the circumstances unless I do. I came here a great deal familiar with the 'Teacher's Lesson Help' by Clark, Green, and Stock, and the 'Sunday School Chronicle,' and others; but I have come to be absolutely amazed at my own ignorance of the practical Sunday school work here in England. We have a Congressman who said that he knew he had a great mind, because it took him such a long time to make it up. I am having a little hope of my own mind, because it is capable of so much ignorance.

The 'Teacher's Lesson Helps' are very much alike in the two countries, but the moment we come to the Scholar's Helps there is a

marvellous difference. For instance, I have been round spending my time at several publishing houses to find out what they are doing for the children, and the largest and best 'Lesson Help' is that published at 56, Old Bailey.

Then I took this 'Baptist Quarterly,' and here is a specimen of our advanced 'Lesson Helps.' In America, the motto of every Sunday school man is this: "All the church in the Sunday school, all the Sunday school in the church, and everybody in both." That is written all over the United States. (Applause.) With us, every school almost uses with one accord the International System, and it makes a vast range and degree in the quality of the helps necessary for the scholars. These helps are prepared for the scholars, not merely for the teachers, more than they are here.

We consider a good teacher one who makes his scholars study at home, and there is a kind of teaching and of questioning, and of planning in all our best lesson helps—for the children I mean, and the members of the Sunday school—in order to set them at work at home. We do not consider a man a good teacher till he can make his scholars study at home, so that, while we have only one session on the Sunday where you have two, we have another session in the home; and father and mother, and brothers and sisters, from the oldest to the very baby, are expected, every one of them, to have a home Sunday school on the lesson, and then come to the Sunday school full of fire and interest in their work.

The Star of Bethlehem for Temperance, it has been said, stands over the school-house.

The Star of Bethlehem for the church to-day stands over the Sunday school. And one of the brightest rays of hope shining from that star, and directing the people to the Christ, is found in the number and quality of the helps for the training of the teachers and scholars of our Sunday schools.

The Published Lesson Helps of America are a mighty army more than 10,000,000 strong, counting all the helps of one scholar through the whole year as but one soldier, as we do throughout this paper. If we count each leaflet, the numbers then would equal the 485,000,000 of people in the whole British Empire, colonies and all.

I will not trouble you with detailed statistics, for if there is any modern representative of Ezekiel's valley of dry bones—very dry—it is supposed to be found in that region where statistics are collected and read by Sir Walter Scott's Rev. Dr. Dry-as-dust, LL.D., F.R.S., and laid up in that alcove of the library marked, as our late minister to England, Prof. Lowell, suggests, "Literature suited to desolate islands."

But figures sometimes are an inspiration and an enthusiasm. It is enough to say that of the two great divisions into which the army of lesson helps is divided—(1) those for teachers, and (2) those for scholars—there are in the United States of America *at least two lesson*

helps for each one of the 1,100,000 *teachers, and at least one for each of their* 8,500,000 *scholars.**

Each of the divisions of the lesson help army is divided into three corps.

1. THOSE PUBLISHED BY THE DENOMINATIONAL PUBLISHING HOUSES.

For, with the exception of the Roman Catholics who teach chiefly their Church Catechism, and a large portion of the Protestant Episcopal Church, with whose Church year the International System seems somewhat out of harmony, and the Unitarians whose larger schools are closed during the summer, the International Lessons are almost universally adopted. All the leading denominations, and most of the smaller ones, have their own publishing houses, which publish helps for those under their care. And it is noteworthy that in many of them the sales of their own lesson helps (the series for the whole year counting one) equal or exceed the numbers in their Sunday schools.

For example :—

Baptists.		Meth. Epis.		Congregational.	
Scholars	1,158,665	Scholars	2,086,000	Scholars	551,691
Helps	1,290,000	Helps	2,118,000†	Helps	475,000

Besides these, many use the Undenominational helps.

2. THOSE PUBLISHED BY PRIVATE PUBLISHING HOUSES AND UNDENOMINATIONAL SOCIETIES LIKE YOUR SUNDAY SCHOOL UNION,

to meet that difference of judgment which is breathed in with our native air, and to give that completeness to the teaching which comes from viewing the truth from different stand-points. These helps do not interfere with the denominational differences, for ninety-nine one-hundredths of the great truths of salvation as taught to children are the same for all; we are

"Many as the waves, but one as the sea."

Epictetus says that sheep eat grass, but it is wool that grows on their backs. The sheep of each denomination pasture where they will, but it is their own kind that are nourished. "Whatever lion eats is lion."

But the number, character, and success of these private and undenominational enterprises are one sign of the extent and power of the hold the International System has upon the nation.

* Appointment too late to obtain Canada statistics.

† Besides more or less of helps on the lessons, in the children's papers, making 11,000,000 more.

3. THOSE PUBLISHED IN THE WEEKLY RELIGIOUS NEWSPAPERS.

For another fact which writes "in letters that can be read from the stars" the wide extended influence of the International System upon the religious world of America is that an overwhelming majority of the evangelical religious newspapers with an annual circulation of 2,479,000,* more than the sum total of all the Sunday school teachers, publish notes on the lessons. Besides these, not a few of the local secular papers and numberless commentaries and aids of various kinds, and in varied degrees, march in the Sunday school procession, and take part in its great hallelujah chorus.

Daily papers report our Conventions, some of them usually more fully than religious papers can.

Mere numbers are of small account. But they express something of the general, the deep, the pervading and growing interest there is in Bible study and in the Sunday school, where one-sixth of the whole population of the country belongs to the Sunday school,† and there are more than enough Bibles, and Bible helps to go around.

When Columbus first saw the Orinoco River, some one said that he had discovered an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." These floods of lesson helps prove that there is a continent of Bible study and Sunday school interest behind them.

A few drops are nothing, but enough of them make Niagara, and that is something. A few houses are nothing, but enough of them, and good enough, make London, and that is the capital of the world; or, rather, as some one has well said, "Not Washington, but ideas, are the capital of the United States," so not London, but ideas—ideas centering in London—are the capital of the British Empire. And the number of lesson helps shows something of the force, the momentum, of the ideas which being the capital of the kingdom of heaven are going forth to conquer the world.

Again, the Lesson Helps need to be weighed as well as counted, in order to ascertain their real power. The progress and improvement in their quality has been quite as marked as their numbers. As in all widely extended progress in other directions, there have been individual helps in former times, as good, perhaps, as the best we see to-day. Scarcely anything absolutely new has been developed, or with which some of our fathers were not acquainted. We are, as your poet Laureate says, the "heir of all the ages." The progress is in adding together the scattered good things, and finding that two and two are more than four; that from Ossa upon Pelion we have a many times wider vision than from the two mountains apart; that condensing the scattered rays into a focus gives new power to the light.

* From Evans' 'Standard List of Evangelical Newspapers,' Boston, 1889.

† Add the Catholics and non-Evangelicals to Mr. Porter's Statistics.

The progress also is in making general, almost universal, what before was confined to a few. Individual hills may have been as high, but now the wide continent is being raised up to their elevation.

The Lesson Helps are far from what they ought to be, and what they will be,

> "He who says I want no more,
> Confesses he has none."

"We have not already obtained, nor are already made perfect, but we press on, if so be that we may apprehend that for which also we were apprehended by Christ Jesus. Brethren, we count not ourselves to have apprehended; but one thing we do, forgetting the things which are behind, and stretching forward to the things which are before, we press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Certain it is that the International System has worked marvels in the line of Sabbath school helps. The vast extent of their circulation, the sharp competition, the mutual suggestions, have made the progress in them equal to that of other departments of civilization.

In beauty of workmanship, in quality of paper and type, in attractiveness of colour and form, in the appositeness of illustration, the Sunday school literature compares well with the secular school literature of the same grades; while almost everything is also given in the cheapest possible form for those unable to purchase the better.*

There has been a very marked era of progress in the average scholarship of the Lesson Helps, especially for teachers. They draw from every country and from every source. They more than welcome all the light that science and exploration can give. The works of God's hands illustrate the Word God speaks. From the tombs of the Pharaohs, from the stone libraries of Assyria, from researches in Palestine, from the treasures of natural science, comes light upon the Word gathered up for the Sunday school. Sunday school helps are not like the Nile that flows 2000 miles without a tributary, but like the Amazon which drains a continent for its supplies,—

> "Rich in experience that angels might covet,
> Rich in a faith that has grown with the years."

It is true that only the results, and not the discussions appear. There is no time and no place in the Sunday school, even in the Bible class,

* The Quarterlies vary from 12 to 25 cents a year, but the Lesson Leaves, printed from the same plates, can be had at from 5 to 8 cents a year. Teachers' Helps vary from 25 cents a year to $2. The 'Sunday School Times' is $2, simple subscriptions; $1 in clubs. Hurlbut's 'Lesson Commentary,' and Peloubet's 'Select Notes,' retail, at 125 cents, but schools can usually obtain them for 90 cents or $1. The 'Baptist Teacher,' and the other denominational Monthlies for teachers average about 50 cents.

for disputed points and unsettled questions. They are in the way o the teacher in his preparation for his class. Natural science and the higher criticism have a great work to do, but their processes and their questionings do not belong to Sunday school. We want only certainties there, "on the Rock of Ages founded," that nothing can shake, more than the waves of the Atlantic can shake England from her foundations.

Like the Theban Cadmus when the giants sprung from the dragon's teeth were contending together, so the maker of the Lesson Help looks upon the mighty giants contending for very existence upon the battle grounds of the higher criticism and of the scientific questions of the day, and lets them fight it out among themselves and slay one another, and then, when some tall giant has gained the victory of assured truth, him he compels to bring the stones for building the beautiful city of God.

Sunday schools for this are called "behind the age." Very well, we accept it; they are behind the age, as the wind is behind the ship,—it makes it go. It is behind the age as the sun is behind the morning,—it brings the dawn.

Again, the Lesson Helps fulfil a mission in connection with the International System which is often overlooked by the critics. They supply a remedy for certain defects which seem to inhere almost in its very nature.

The discord with the church year may be turned into harmony by a careful arrangement of the helps. This has been done to some extent, but the few measures may easily grow into an anthem, and all the liturgical churches may join in the chorus.

Another difficulty is thus expressed by a critic.

"The distinctions of age and capacity in the scholars are not recognized in the present system.

The same lesson is intended for infant, youth, and adult. This does violence to the law of natural progress and development. Paul wisely gave some milk, and others meat; but we feed all alike, and hope to strike an average."

"We would not countenance this method of the same lesson for all the grades of scholars in our public schools. We may take the system in vogue in our common schools as the most practical and successful. There we find graduation of study to the capacity of the scholar. A system of gradual advance."

The trouble with this critic is, that he has "an acute attack of inadequate information." He forgets that there are two methods of grading lessons, each with its own peculiar advantages.

THE INTERNATIONAL SYSTEM IS NOT ONE OF GRADED LESSON TEXTS, BUT OF GRADED HELPS,—

Not of selecting from the Scriptures those portions which are adapted to each grade of scholars, but of selecting from the same portions

those truths and aspects of truth which are adapted to the various grades.

As in God's works we find in every part something adapted to the child, and to the unlearned in their lore, something for the older and more educated, and some things also so mysterious and far-reaching that even a Tyndall or a Huxley, or a Drummond stand but upon the shore of its limitless sea; so in every portion of God's Word, in every great truth, in every doctrine of salvation, there are things the little child can know and use, and feed upon, and things of which the oldest and most learned cannot fathom the meaning and the power.

Not the International Committee, but the published lesson helps make the adaptation.

The new beatitude of science, "Blessed are the fit, for they shall inherit the earth," is true of lesson helps, and they are inheriting the earth, because their grading is almost as complete, and largely of the same kind, as the grading of our books for the secular schools. There are almost universally from three to six grades of helps prepared for the scholars, besides the teacher's helps which are frequently used by the adult scholars. From these they range down to the charming little coloured cards with pictures and questions about the lesson for the little ones that cannot read for themselves.

The helps for teachers, too, are widely graded. There are papers devoted to the superintendent. There are learned articles from the greatest English, French, and German biblical scholars, and monographs from leading Americans, there are simpler helps for the busy and the less educated. There are helps of great variety for the primary teachers, showing the best methods of teaching each lesson. There are coloured pictures * large enough to be seen by the whole primary school, with reduced copies that the children can carry home in their pockets. There are helps for the normal training of teachers, and various summaries of Scripture history and doctrine to be used as supplemental lessons. It is in these latter directions that in the near future there is to be a new development and impetus in Sabbath school progress in America. Here we sit at your feet. This more complete grading has been both a consequence of, and a means to, that larger inflow into the Sunday school of adult Christians (often one-third are adults and more than one-half are Christians) and the tendency for it to grow from a children's Sunday school, to a Bible school for all.

The lesson helps have another mission in connection with the International System—

TO PROMOTE CONTINUITY AND UNITY.

One of the most frequent objections brought against the system is thus voiced by one writer.

* Providence Lithographic Co., who furnish them to various denominational publishing houses, with denominational covers and imprints.

"The successive lessons lack continuity of purpose or thought." "There is neither historical nor doctrinal unity or progression." "The objection is not against the value of these topics, but against the irregular, irrational, and seemingly haphazard method in which they follow each other. The laws of association, so necessary for reproduction, are ignored." This is another "attack of inadequate information." Partly the charge is a mistaken one; for the lessons are selected points in a line of natural historical sequence, a more unbroken line than that followed in the arrangement of books in our Bibles. Partly, the criticism arises from the necessary imperfection of all systems, which is yet less prominent in this than in any other that has yet prevailed in America. For to traverse every point in Bible history, from the Garden of Eden in Genesis to the city descending out of heaven in the Revelation, would be possible only in an antediluvian Sunday school, with young Methuselahs for pupils.

The same objection lies against our railway system of travel in which we pass swiftly over large spaces of country, with only an occasional stop here and there to study more fully the place and the people. It is superficial, of course. It is not a good way for a geologist, but it is the only possible way for most people, who must either study a small section thoroughly or the best points of a broad land. And this latter method is so much better for most people, that even your greatly admired and fascinating Mr. Ruskin can as easily "dam the Nile with bulrushes" as bring the lofty genie of modern railway travel again within its little narrow box of the old stage coach, delightful as that is for some to-day.

Now the lesson helps of the better class (and that includes the larger portion of them) almost completely annihilate this objection. They take the Sunday school on a seven years' railway ride through the Bible country, glancing at every part, but stopping only at the principal stations of interest for outlook and exploration. They do for the lessons what the mathematicians do for a country they would survey, making the hill tops into stations and triangulating the whole region. From the watch tower of each selected lesson, the true lesson help glances backward and forward, calling attention to the whole line of the history, but *dwelling* only on the important parts. It is this which differentiates the lesson help from the ordinary commentary. It makes the selected passage a centre, a mount of vision, dwelling there, but showing its relation to all the rest.

In conclusion,

"HELPS" IS THE RIGHT WORD FOR THESE BOOKS AND PAPERS.

Leigh Hunt named one of his books 'The Indicator,' from the bird which indicates to the honey-hunters where the bees have laid up their treasures. The lesson helps are indicators pointing out the treasures in God's Word, sweeter than honey, and richer than fine gold.

They are not substitutes for the Word, but aids to the Word; not crutches for the lame, but ladders, Jacob's ladders up to the heart of God.

"The good is the enemy of the best." Sometimes. But oftener the good may be the way to the best.

The published lesson helps seek to be "the way to the best," to enable more of the teachers and scholars to see the light there is in God's Word. We do not need a new Bible in this 19th century, as some have claimed; we need only that men shall see more of the light that is ever shining in the old Bible. We do not need a new sun, new earth, new stars, in this 19th century. We only need that our men of science shall shew us the marvels and splendours of the old creation; for with all their revelations and inventions they have yet brought out but a few rays from the countless, measureless glories and blessings treasured up in the Works of God.

"Upward we press: the air is clear,
And the sphere-music heard,—
The Lord hath yet more light, more truth
To break forth from His Word."

I know a clergyman who, in his boyhood, was near-sighted. He had never seen anything beyond a narrow range. All the beautiful world was as if it were not. When he was twelve years old his father furnished him with a pair of near-sighted spectacles. Then for the first time the broad landscape burst upon his view—the wide vision of beauty that had always been around him, but unseen. The lesson helps are spectacles to the near-sighted. Not to create a new truth, not to add a letter to the Word of God, but to help the multitude to see more of its fullness, its wealth of blessed truths, that—

"Earth is crammed with heaven,
And every common bush a-fire with God."

A few months ago a professor at Wellesley College, Mass., spent half-an-hour in pointing out to me the depth of meaning, the spiritual beauty and power of a world-famous picture I had looked upon many times, but never before had seen. That picture is henceforth transfigured to me.

The lesson helps are to stand by teacher and scholar, and help them to see more of the love and truth, the blessedness and the glory of our divine Teacher and Saviour, that he may be transfigured before them for evermore.

DAILY BIBLE READING ORGANIZATIONS.

By Mr. C. Waters (*Hon. Secretary of Home Missions, Sunday School Union*).

The Gospel of Jesus Christ is not a message for Sunday meditation merely, but a principle which should affect and control our thoughts and actions at all times.

The Bible, as the record of that Gospel, is an every-day book, a help, a guide, a comfort in the toil, the struggles, and the trials of life.

The Bible is now the one book for the Sunday school, and this is an advance upon the time when the spelling-book and the copy-book were needed, but there is yet a further step to be gained. The influence of the few hours we spend with our scholars is far outweighed by the six days of home and worldly life, and it will be manifestly an advantage to introduce the Bible into every home.

But a house full of Bibles would not shed one glimmer of light on the poor, sin-belated soul if they were never opened. Thank God, we have a cheap Bible, and the liberty to read it; what we need now is the desire.

There are many supposed obstacles to the habit of Bible-reading. I say *supposed*, because when it is a question of feeding the body, circumstances are made to bend to the necessity, and there should be an equal anxiety to obtain nourishment for the soul, for which we need neither toil nor pay. Men in business have to concentrate their energies on their occupations, children at school have so many home-lessons, young men and women so many "engagements," and even Christian people, when urged to more frequent Bible study, have been known to say, "I have no time."

Many good intentions as to Bible-reading fail for want of some plan by which the reading may be rendered not merely practical, but really helpful. This has long been recognised, and many years ago schemes were proposed for consecutive reading from Genesis to Revelation, one chapter a day, or in other cases a larger portion, in order to read through the Bible in the year. There is something to be said for this consecutive plan, especially in the case of those who have opportunity and capacity for a critical *study* of the Bible. But, after all, there is nothing sacred about the *order* of the books comprising the Old and New Testaments. They are not arranged chronologically, and there is, therefore, no overwhelming advantage in this plan, while for family purposes there are some obvious disadvantages.

Some of these are avoided by another plan of selecting certain books, and, with some exceptions, reading the books consecutively.

Both these plans have their advocates, and have without doubt led many thousands to read and love the Bible who would otherwise have neglected it.

But it is worthy of consideration by us, as Sunday school workers, how far a plan of daily Bible-reading may be incorporated with, and form part of our work, and so while promoting habitual reading at the same time

LINK IT BOTH WITH THE HOME AND THE SUNDAY SCHOOL.

It will be clear that such a plan will have double effect in adding interest to the reading, and increasing the effectiveness of the Sunday school teaching.

The adoption of the International Lessons in so many countries into which Sunday school influence has extended, has formed a channel by which such a plan may become practically almost universal.

A step was gained when home-readings in connection with the lesson were prepared and published in the various Sunday school periodicals. But, as the New York *Illustrated Christian Weekly* says, "It is one thing to provide the selections, and another to secure the *reading* of them," and, speaking from English experience, we fear that the number who paid any heed to the subject was very small. There was still something required to force into prominence the provision made, and to secure the practical use of it. This has been accomplished by the "International Bible Reading Association," which, by uniting the readers in a central organization with branches in all five divisions of the globe, has stimulated Bible-reading very largely, and, as testimony proves, has been successful in a marked degree in helping and benefiting both teachers and scholars, and in influencing the daily life. We lay emphasis upon the *membership*, for many who commence the habit of daily Bible-reading with very good intentions, permit slight obstacles to interfere with the regularity. But the bond of membership, and the sense of honour arising therefrom, are influences which materially help to overcome the real or supposed obstacles. It may be said that duty is not the truest principle on which the Bible should be read. Be it so; but experience has taught that many who begin from a sense of duty find duty resolve itself into love, and become a pleasure not to be lightly missed.

It is a first necessity of the plan that the selection of readings shall be both *appropriate* to the subject and *suited* to the great majority of readers. To this end they have been prepared by a committee of practical workers, who have spared no pains to make them useful. That they have succeeded is confirmed by the testimony of college professors, ministers, and Sunday school teachers in all ranks, in England, America, and other countries.

The International Lesson for the following Sunday being read on Monday we have before us for the week the subject of our class-study, and we can thus make use of daily observation and reading to obtain illustrations, which will probably be quite as effective as those which have been told a hundred times before. The portions selected for reading on the other days of the week will be found to illustrate the subject, give some additional fact, or enforce the teaching.

Remembering that most of the members are young, and that others are engaged very fully in the occupations of life, the portions are limited to about eight to twelve verses, so that no one can reasonably excuse himself from the daily reading for lack of time.

Many of us know how wonderfully some part of the Bible has been elucidated by some other passage, making clear what was obscure, or bringing out into lustrous beauty that which before was seemingly commonplace. It will, however, be understood that it is not every sub-

ject for which six equally appropriate and directly applicable portions can be chosen, but abundant testimony has been given to the general excellency of the selections.

In order to make the reading more effective, short pointed hints on each day's portion are supplied monthly to the members, thus forming a frequent reminder of the obligation where there might be a tendency to forget. In January and July also an illustrated circular letter to the members is issued, having for its object increased love for the Word of God, and practical acceptance of the provision for man's salvation therein revealed. Each member thus receives a card of membership, containing a list of the readings and fourteen four-page leaflets in the course of the year, and some, at any rate, will be surprised to learn that the membership subscription is no more than one penny, or two cents, for the year, when ten members or more are united in a "branch." The subscriptions are expended in the general promotion of the object, and it is an illustration of the power of little things that so small a sum suffices to cover the expenses of working, and also to provide assistance in the issue of cards and circular letters in other languages. It is explained by the fact that there are now very nearly

A QUARTER OF A MILLION MEMBERS

using the English cards gathered into about 3000 branches in Europe, America, Asia, Africa, and Australasia, and the number is being increased at the rate of about 40,000 every year.

That it is equally applicable to all denominations is proved from the register, where there are recorded no less than twenty-nine distinct church polities from State Churches to the Salvation Army.

No elaborate organization is needed to conduct a branch of the association. One earnest and intelligent teacher in a Sunday school, or member of a young men's or young women's class, will find little difficulty in enrolling members, and in this department the lady teachers have done splendid work as branch secretaries.

This work may fairly claim to be a practical extension of the International Lesson Scheme, carrying its influence over the Sunday into every day of the week, and beyond the Sunday school into the home and daily life of all its members. Wherever the International Lesson is adopted the International Bible Reading Association will be at home, and it has already proved a motive power to induce many to decide in favour of the uniform lessons. Already in France, Germany, Belgium, Switzerland, and Sweden, cards have been used in the native languages, and a Dutch card has just been added.

The committee are hoping that this gathering of earnest co-workers may be a channel for a grand extension of this daily Bible reading movement. Much earnest labour is most cheerfully given by its conductors, who rejoice in its success, and thank God most fervently for the blessing to souls which has attended it. They hope and pray that

it may be still further used as a means of spreading abroad in all lands the light, life, and joy of the glorious Gospel of Jesus Christ.

The proceedings were brought to a close by prayer.

INTERNATIONAL BIBLE READING ASSOCIATION.

After the close of the afternoon session a number of the foreign and colonial delegates adjourned to the Lecture Hall of the Sunday School Union, where, at the invitation of the committee of the International Bible Reading Association, they were entertained at tea. Mr. H. Hawkes (London) presided, and welcomed the friends, and hoped that the meeting might be a means of still further increasing the membership of the association. Mr. C. Waters briefly spoke on the plan of working, and laid emphasis on the desirability of forming branches, membership of which would be an incentive to faithfulness and regularity in reading. Mr. J. McNab of Toronto, Hon. Sec. for Canada, spoke of his first introduction to the International Bible Reading Association when visiting London in 1886, and mentioned that he had been successful in establishing upwards of fifty branches with nearly 3000 members. He also laid stress on the value of the readings in the Home. Pastor Rohrbach of Berlin and Mr. A. Palm of Stockholm warmly commended the work from experience, and words of appreciation were spoken by Messrs. Johnson of Canada, Tuckerman of Ohio, Rev. A. Lucas of New Brunswick, Rev. C. C. Scott of N. Carolina, Rev. J. A. Bright of Kansas, and others. A resolution of thanks for the hospitality shown, and pledging those present to efforts in furtherance of the Association, which was proposed by Prof. G. E. Morrow of Illinois, and seconded by Mr. E. D. King, Q.C., of Nova Scotia, and carried unanimously, concluded a very pleasant interlude between the greater gatherings of the Convention.

The office of the International Bible Reading Association is at the Sunday School Union, 56, Old Bailey, London, E.C.

SECOND DAY—SIXTH SESSION.

WEDNESDAY EVENING, JULY 3RD.

The PRESIDENT (Mr. F. F. Belsey) occupied the Chair.

After a Hymn had been sung, prayer was offered by Rev. Thomas Timmins ("the Apostle of Mercy").

The PRESIDENT reminded the meeting that it was understood at the afternoon's session that a few minutes before seven o'clock should be devoted to hearing any of the friends who were desirous of making observations upon the matters before them to-day. Two friends accordingly notified their wish—one a delegate from Switzerland and the other from France—to mention certain objections felt in those countries to the International Lesson List. These brethren were at once invited to the platform.

THE INTERNATIONAL LESSON LIST.

Pasteur Dr. MATTHIEU LÉLIÈVRE (*Paris*) : It is rather audacious on my part to venture to address you, first, because of my imperfect knowledge of English ; and, secondly, because I have a dissonant note to sound in the otherwise harmonious concert of this afternoon. Our honoured brethren, especially those from the Western side of the Atlantic, have assured us that the work of the International Committee was nearly perfect. I am disposed to admit it with a single restriction, that it is perfect for English-speaking peoples. The coat is perfect, and made by the best workmen in the world, as we have been told ; but it has, at least from our point of view, a radical defect—it does not fit us. The defect may, of course, be in us ; but such is the fact, nevertheless. I ask permission to state in a few words the reasons why there is, on the Continent of Europe, a growing movement against the International List of Lessons. In France our Paris Sunday School Union has been faithful during twelve years to that plan ; but last year we were led to consult our churches and schools of all denominations on the subject, and the reply, nearly unanimous, to our inquiry has been in favour of the adoption of a national plan and the rejection of the International List. In Switzerland the movement against the List has not been so strong, and the opinion is more divided. Our Swiss brethren, rather than lose one-half of their constituency, have offered a prize for the

best list adapted to their speeial wants and circumstances. In Belgium and in Italy a similar movement has taken place. Practically an important part of the Continental Sunday schools have forsaken the International List, and others are upon the brink of doing the same. It would not be becoming to this great Convention that such a fact—the beginning of the disintegration of this International System of Lessons—should pass unnoticed. I have myself long been a strong defender of the International plan—a grand and noble idea, a generous effort to ereate a bond of union among the Sunday schools of the world; but there is such a strong current of opinion against it that we are obliged to yield, lest we should be carried away by it. Our Sunday School Union being the servants of the churches, and not its master, we ean make our proposals, and we have done it; but we cannot do more. It is for us a question of "to be or not to be." In a few words, the reasons against the International List are: (1) The length of the "cycle" (course). Our scholars leave the Sunday schools generally when they are thirteen years of age. They begin then their course of religious instruction as eatechumens, in view of confirmation, under the direetion of the pastor of the chureh. We cannot have them with us exeept in a few eases more than five years, and a cycle of seven years is too long for us. (2) A second objection to the International plan of lessons is the frequent passage from the Old Testament to the New and *vice versâ*. Remember that our French ehildren have no longer the privilege of religious education in public schools, and that the Sunday school (with the precious help of Thursday school where it exists) is the only means of supplying that want. We need, therefore, a systematic and chronological teaching of saered history, and we cannot be satisfied with a system—I would eall it a sandwich-like system—which perpetually obliges us to jump over centuries, from the times of Samuel to those of Christ, and from Saint Paul to Abraham. Such exercises are perhaps helpful to those of your young people who are familiar with the Bible, but they bring inextricable eonfusion into the minds of our young people. (3) Another objection generally made among us to the International List is that it includes many subjects of a secondary importance and others too difficult for ordinary children. But this remark has been made in England as well as on the Continent, and some satisfaetion has been already given, I am glad to say, to those who have made such a complaint. I eonelude my remarks by assuring our able brethren, who are preparing the International List, that in separating ourselves from them we obey a sense of duty and the necessities of a very difficult position, whieh cannot be well understood except by those who are labouring among Roman Catholic peoples. We have decided to diverge from you as little as possible, and to make in our arrangements all possible concessions to your plans and methods. And we hope that the time will come when, with consideration on the part of the strong for the wants of the feeble, and with some progress on our side, our Continental appetite, which for the present needs milk, and

even milk and water, will be sufficient to assimilate the substantial food you serve so plentifully and so generously on your international table.

Pasteur Charles Jaulmes (*Lausanne*) : You have just heard that the Sunday School Union of France has felt obliged, for many reasons, to abandon the International List. French Switzerland, which I have the honour to represent here to-day, is on the point of doing the same ; and I think it is right that we should be allowed, on this occasion, to give our reasons. I may be excused if I repeat some of the objections that have already been urged. I am glad of this opportunity of stating that the committee of Lausanne are very reluctantly compelled by circumstances to take the step they are doing. If the Swiss Union has so long remained faithful to the List, it is in spite of many difficulties which they have had to encounter. We are fully alive to the advantages of union in Sunday school work, especially with such great countries as the United States and England. Both of you are powerful, and can do quite well without us, who are few and feeble ; but it is much more difficult for us to do without you. We fully recognise the real value of the International List, and the grand idea which underlies it ; but, perfect as that list may be to our American brethren, we still have dared to make some objections against it. The discontent has grown. Religious papers have taken the thing in hand, and public opinion, of late, has been aroused on the question.

As in France, the difficulties in Switzerland are due to the special circumstances in which we find ourselves. Briefly, they are these. (1) Our Sunday schools are still in their infancy, and much less developed, intellectually and spiritually, than are yours. Our teachers, especially those in the country, are generally very young, and without much experience. (2) The short time that our scholars spend in the Sunday school is another cause of difficulty. The average is four or five years, from the age of eight to twelve or thirteen. Two reasons may be given for that fact : (*a*) The services for the young established by our national church, for children of a certain age, and which draw from us a good many scholars. In Lausanne, for instance, about 500 children have left the Sunday school, in order to attend those services, which are held at the same hour. (*b*) There is also in France the catechumen class, which is the religious instruction given by the pastor before the first communion of each child. All children from twelve to sixteen, and sometimes even from twelve, are obliged to attend, when this is taught, three times a week, and on Sunday as well. (*c*) The consequence of that fact is, that we do not have in our schools, as a rule, children over twelve or thirteen years old.

Our friends will now understand how it is that their list, so well prepared and adapted for the wants of English and American schools, does not apply, in the same way, to our special circumstances, and sometimes presents great difficulties to us. And that is the reason why the opposition to the International List has grown so strong

to-day that we are threatened with the prospect of a great many leaving us altogether if we do not provide for a more practical list. This year, the Sunday School Union of Lausanne accordingly decided to open a competition for the preparation of a list. To this challenge twelve responded, and we have thus been enabled to gather what are the principal criticisms directed against the International List. You will notice that they are very much the same as those of our French brethren. (1) There should be fewer dogmatical and abstract subjects. With the exercise of great talent, it may not be difficult clearly to explain such matters; but it should be remembered, as I have already pointed out, that most of our teachers are young and uneducated. (2) Changing from the Old Testament to the New only every year is preferable to six months. As our friends have observed, changing every six months is confusing to the minds of our young children. (3) There should be a shortened "cycle" (course). As the children in our schools remain only four or five years, it seems natural that the cycle should not exceed that period of time. However, the conviction of my father, Mr. Jaulmes Cook, and of experienced brethren, has been that this question is not the most important, and that, provided the first two requests could be met, some arrangement might easily be made to retain the Union in French Switzerland. In these circumstances, a cycle of, say, six years, for instance, would have many chances of obtaining adhesion from our Swiss schools. The division might be something like this: 1st year, Creation to Moses; 2nd, Matthew and Mark continued; 3rd, Moses to Joshua; 4th, Luke; 5th, Judges to the Captivity; 6th, John (three months), and Acts (nine months). I am not sure whether any changes in the future International List could be made according to the wants I have indicated. We know that we are very few in numbers, and that you may not notice at all our separation, if we part from you. But we also know that you desire union. Would it be too much to ask that some kind of commission might be appointed to investigate the matter carefully, and, for the sake of union, make, if possible, some of those concessions which we deem to be so necessary to us? When a big brother goes out for a walk with a little one, the latter may soon get tired in trying to keep up with the former, but still he does not want to let go his big brother's hand. Should he, then, hesitate to ask his big brother just to walk a little slower for his younger brother's sake? That is exactly our position in regard to this International List question; and we rely on the patience and Christian love of our big brothers from America.

The Rev. Dr. Warren Randolph (*U.S.A.*): I am exceedingly gratified to hear the remarks of the brethren from France and Switzerland. I desire to ask a question which they can, in a moment, answer; and their reply will be of great service in the Convention. I would like to know whether the feeling of objection to the International Lessons is now universal among the Sunday school

workers of France and Switzerland, especially of France. I put this question, because it is not very long since we had the most hearty co-operation on the part of a brother, well known both in England and in France, who became a corresponding member of our Conference at the last International Convention held at Louisville. A committee was appointed, and there were four corresponding members from London, and one from Paris. Pasteur Jean Paul Cook was present with us at Louisville. Only a few months before his lamented death, Pasteur Cook wrote to me as follows :—

"I am in receipt of the List for the year, and have forwarded copies according to your direction. The Lutherans have prepared in Paris a counter list, which I have discussed and condemned in our French Methodist weekly paper of last week, the *Evangelist*, upholding the International as being superior and preferable in every respect. I hope we shall succeed in maintaining it next year."

Now, what I desire to know is, whether those represented by Mr. Cook sympathize with the movement of now withdrawing from the international course, or whether they still hold the views that Mr. Cook expressed only a few months before his death. It will help the committee very much in weighing the matter laid before us if our brethren will kindly answer that question now.

Mons. L. SAUTTER (*Paris*) : M. Lélièvre begs me to answer, in his behalf, the question which has just been put.

The Paris committee, of which for so many years Mr. Cook was Secretary and Travelling Missionary Agent, has supported, during nearly ten or twelve years, the International List, which, in the opinion of the greater number of the members of the committee, ought to have been maintained. It is only after the strong expression of opposition raised against the List by the churches all over France that the committee determined to institute an inquiry. Letters of inquiry were accordingly addressed to every school in France. Nearly 300 answers were received from the most important schools, and the great majority of these answers pronounced against the International List. Of course we had no alternative but to accept the reasons, thus placing ourselves on rather a theoretical standpoint as to what the peculiar wants of our schools in Paris really are. They certainly are not the same as the wants of the schools in the provinces, which have maintained, with, perhaps, few alterations, the International List. But, after the result of the inquiry had been obtained, we found it impossible to adhere to the List. I think we were quite right in ascertaining the views intentions, and wishes of the churches, and in making a list of our own.

The PRESIDENT : The statements we have heard from the French and Swiss delegates, who have spoken on this subject, will no doubt receive the careful consideration of the International Committee.

THE BIBLE AND THE SUNDAY SCHOOL.

FAITHFUL BIBLE STUDY ESSENTIAL TO SPIRITUAL LIFE.

By Rev. Richard Glover (*Bristol*).

It is with regret that I have to undertake the work assigned to me to-night. But I do not think any one is at liberty to refuse to do his best because some one else would do it better. I, therefore, bow to the call of the committee; and, as well as poor nature and a bad cold will let me, I wish to speak upon this great theme "Faithful Bible Study Essential to Spiritual Life." In the degree in which we have life, we have that which is the light of men; and, in the degree in which we lack life, in that degree we lack the leading light which men would follow. Life is vision, it is power, it is charm, it is allurement, it is patience, it is a living glory of the Lord. What we say is important; what we do is more important; but what we are, in man, teacher, preacher, is evidently the most important of all. That subtle thing we call influence depends on life. If life be deep, natural, free, full of God, then our influence is, like Peter's shadow, a miracle-working benediction. While, if life be poor and constrained, shallow, imitative, it fails to enter the kingdom itself, and keeps out those that would enter in. Therefore, it is not a slight matter we have to deal with. It needs not twenty minutes assigned me, but a vastly greater period to treat it fairly. Let me begin by saying a few words on the importance of spiritual life. It fills many places in the teacher's work. First of all, we have to remember the contagious power of character, its effective vigour. It carries its seeds within itself. All life is so receptive and absorbent of interest, and all life is on the other hand so prolific of influence, that in the degree there is Life in us and there is something contagious in our individual existence. Other Life infects our lives especially when our lives are young; when every faculty is a hunger, wanting direction and ready to accept it; when the lowly child-mind is ready to take our conclusions as its beginnings and our thoughts as its oracles. Unless the child sets itself to resist our influence, it is moulded by it; and we cannot remember too earnestly that all character is self-propagative. What the teacher is the children tend to become. If there be in the teacher's life generosity, courage, truth, compassion, the finer elements of soul—these, of themselves, impregnate their lives and mould them and start them in careers of blessedness. If we can be what we ought to be, our children will be apt to follow. If John goes into the tomb of Christ, Peter enters also. Unconscious influence dominates man all over, and, where the teacher has it, the child will be the first to feel it and to follow it.

Then, further, our character is the great interpreter of the Gospel; the commentary upon it. By our graces its meaning is understood.

We share with parents the work of being setters forth of God. And, just as a parent will enlarge the glory of God, if by his character he ennobles the meaning of the name father, and just as He will rob God of His brightest glory, and defraud the child of a beautiful Gospel, if he mars the meaning of that name; so teachers have to supply by their lives, by their qualities, the interpretation of many of the great and saving words of truth. What does love mean? It means what the child sees in the teacher. What does pity mean? What does purity mean? What does mercy mean that seeks to save that which is lost? It means what is seen in the teacher. We are interpreters of God. They look through the glass darkly. As God is mirrored in our lives, He is understood; and all the great attributes of God are only caught as they are reflected by us. We have to remember that, while our creed is, "I believe in God the Father Almighty, Maker of heaven and earth," the child's creed is, "I believe in God the Father Almighty, the Maker of my father and mother, and my Sunday school teacher." The child judges of what God can do, of what God wants to do with his own soul, by what he takes to be the finished workmanship which he sees in the teacher's character. If the teacher's life be serene and stately, full of light and full of blessing, the fact moves the child to submit to influences that work so beneficently and makes him desire to become what God's grace has made his teacher to be. The teacher's life is the interpretation of the Gospel. We must remember that we mar the meaning, say, of a text like "God is love," if our love be not something so rich, so tender, so patient, so appreciative, so confiding in the child as to draw forth all his reverence and all his trust. Then we must remember that the human character transmits the grace of God. God uses all sorts of human instruments. The weapons of our warfare are heavenly. The weapons of His warfare must, of course, be earthly. He uses not merely our lips and our testimonies, but our lives. Magnetising us, He makes us magnetic. Every devout heart that walks with God, every heart that is full of God, is, so to speak, a sacrament, symbol and means, at once revealing and transmitting the grace of God. A heart full of God is God nearer the soul He seeks to save, is God with an instrument with which He can work; and the use that God makes of human personality, of human sympathies, in the work of saving men is a work, I venture to think, which theologians have overlooked, but which is largely illustrated in the history of all the churches and all the ages. How rarely do we find any one who believes in Christ before he believes in a Christian! He does not love Him whom he hath not seen till he loves one he hath seen. I think the doctrine of the Saviour is that God opens human hearts, not so much by words as by wedges, the thin end of which is a human life and the thick end the life of God. Christ says, "He that receiveth you"—that opens, so to speak, a half inch to receive you, to appreciate, love, welcome you—"receiveth Me; and he that receiveth Me receiveth Him that sent Me." So hearts are opened. Opening at first slenderly, to admit a

human spirit that it understands, the human spirit is followed by the living God, who enlarges the opening thus made: "He that receiveth a little child in my name receiveth Me; and He that receiveth Me receiveth Him that sent Me." And so our great calling as teachers and preachers is to be heart-openers, to make the thin and slender slit by which, in process of time, God Himself will be able to enter the soul.

I must not enlarge, because time goes, but when we remember that character sows itself, propagates itself; when we remember that the Gospel needs the commentary of the human life, and has its meaning enlarged and ennobled, or its meaning obscured, according as we spoil the meaning of its gracious terms or adorn them; when we remember that God uses character, all its charms, and all its influences, that grace flows easily on lines of love,—then I think we can feel how much depends upon our life being right. It is not tact, it is not genius, it is not knowledge of Scripture, it is not amiability, it is not methods of teaching, it is not places, it is not rewards. The thing on which we have to depend is Life—God within us, animating, inspiring, changing us, making us divine. In the degree in which our life is a shadow of the Almighty, in that degree we are fit to be preachers and teachers.

My subject says that faithful Bible study is essential to spiritual life. Of course, it does not say that it is sufficient for it, for a great many other things have to go to make spiritual life besides study. Obedience is more than knowledge, and love is more than industry, or even than honesty in the pursuit of truth.

Character is the result of many influences and many forces. We build it up, brick by brick, by deeds of self-denial; every nobler act weakening, in some degree, a poorer quality, and inrooting and enlarging some nobler quality of the spirit. So study is not the only means of spiritual character. But still my theme declares that the faithful study of the Bible is essential to spiritual life. I think that is true, very gravely and solemnly true, and sometimes forgotten by us. Remember what St. Peter says of the Bible. He says: "We are begotten again by a living and incorruptible seed." Remember what the Saviour says: "To know Thee is life eternal." To know Thee! Remember, brethren, how He prays: "Sanctify them through Thy truth." Therefore, I think we must settle it that, while not the exclusive means of spiritual life, that depending on acts of self-denial, love, and other things, yet the earnest study of the Word of God is essential to it. Let me indicate the different directions in which the faithful study of the Bible will help to develop spiritual life. First of all may I say that it enlarges all our thoughts—of men, duty, life, and responsibility. If "we live and move and have our being" only in the ignoble present time—in the streets of life, so to speak—what happens? It is only the surface of things that appeals to us—the clamorous voices, the obvious needs, the immediate difficulties. And only the surface of our being responds. The deeper things of life are silent in their appeals, and the divine and

majestic things of life are distant, and not clamorous. They do not strive nor cry, nor lift up their voices in the street to the deeper things of our being, the immortal part. Its power, its helps, its faculties, are undeveloped and unobserved. "The world is too much with us," says the poet, "late and soon, getting and spending, we lay waste our powers." But "come apart into the desert and rest a while." Roam in the sacred gardens of this blessed Book. Walk with God, and morning on the mountain-tops of this fair land of Truth, and then other thoughts begin to enter your mind. You see the solemnities of life, the depth of human capacity. Yearnings as hearts around you whose power and objects they are unconscious. You see the guilt that is meant to lead men to the Cross, the immortal part, the childhood of God into which they can be developed. You become conscious that there are heavenly helps for all noble enterprise in which you engage, and that, if you love God, truth and knowledge, lips and life will be omnipotent against all that seems to be omnipotent in evil. We get a larger air, a purer vision; and when we see what heroes have done, what seers have seen, what sages have taught us, there comes a larger life, where honouring all men we honour ourselves; and, in that great self-respect which reverences all men, we find a constraint to duty, an impulse, and a hope. We get large views of men. We are all apt to get pessimistic as we grow older. The only thing to keep us young is the study of the Word of God. That gives freshness and life. There is no note of despair from beginning to end of this holy Book. We live in the light. We are not pilgrims from the East, but we are children of the light and of the day, and are taught to believe great things of men as well as of God. We see human nature, made by God, carrying his image, dear to Him, a pearl of great price. He parted with all in order to win it. We see human nature worn by God; not veiling, but revealing, the deepest glory of His infinite heart. We see Him living Himself into the life of the world, marching on to victory. We hear the Psalmist say, "All people that on earth do dwell, sing to the Lord with cheerful voice." We hear Paul ask: "Is He the God of the Jews only? Is he not the God of the heathen also?" We get large views of all things being reconciled and the whole world being brought at last into the family of God. Brethren, we have small views of man. We suffer from that self-contempt which is partly the pretence and partly the penalty of self-conceit, until we get into this larger atmosphere.

The faithful study of the Bible will give vaster and nobler views of the world in which we live, of the possibilities of our being, and stir us to loftier enterprise.

Still more, the faithful study of the Word of God will permit us to find God. We are all seekers after the face of God. Mankind is a dreaming Jacob, that sees heaven opened and the angels descending, and God above the ladder. But where can we find Him? There is one answer to the question: In the cradle of Bethlehem, the Christ of Nazareth, the Son of God of Calvary.

There, not theologians only, but man has found his God. Man has found Him instinctively. No small name was ever given to the Christ of Nazareth. "Thou art the Son of God, the King's Israel," says one. "We beheld in Him the glory as of the only begotten of the Father," says another. On His head are many crowns. The men of Samaria came to Him and said: "Thou art the Christ the Saviour of the world." Brethren, no other book in literature has a Christ—no other human figure has ever pretended to be a Saviour. We want a redeeming God, and we find Him here.

This is no dead book, a printed page, a desert land. This is the Ivory Palace of the King, and, if we seek Him here, we shall find Him. And, seeking Him here, you will find Him living, answering your gaze with the smile which is life. You find Him still anointed to heal your broken heart; and you find Him pitiful, healing your backsliding. You find the meekness of the Lord Almighty, the marvellous love that stoops to Calvary, the power to forgive and save. You find God there. We are not men till we find God. "Thou hast made us for Thyself," says Augustine; "and our heart is not at rest till it rests in Thee." In this Word of God you find what elsewhere you cannot find—a redeeming God; and finding Him you find all. We feed through the eye, we live through the eye. We grow like everything on which we look, ignoble or divine; and when we gaze on Him, His beauty, His mercy, His nearness, that love which brought Him to this world to save us, then we are changed from glory to glory, even as by the presence of the Lord. In this Bible we get larger views of earth. In this Bible we find a redeeming God. Both these things are needed for the saintly life. We have to get, besides, the guidance of our common life. How much we need it to save from misery, to guard from folly, to protect from temptation! This is a living oracle, never silent, with the answer to the hourly question of duty, as well as the everlasting question of truth. This is the Word of God behind you, saying, "This is the way, walk ye in it"—for the guidance of life, which prevents mistakes, which makes life cumulative of blessing and of usefulness, until we appear before God in Zion.

For that we want an Earnest Study of this Word of God. Now, Mr. Chairman, if you knew as much of the minister's work as you know of the merchant's, you would know that, in the natural history of sermons, the third head is generally the most important and the most neglected. I appeal to my ministerial brethren. My third head is, "Faithful study essential." Faithful study. I cannot enlarge on this, but may say two or three words upon it. Not casual, off-hand, passive study, exposing yourself to the mere chance of being caught by a casual truth—not that. Faithful study! What did our brethren mean when they put these words down upon this title of my theme? I suppose they meant, first of all, earnest study to discover the exact meaning of the words. Now, it takes a good deal of study to do that. You have to raise the question, what these words meant in the circumstances in

which they were uttered; to the men who heard them; on the lips of the men who spoke them; and to get at that you have to rid them of all the various meanings that generation after generation have put upon them, making simple words technical and clear words obscure; and that is difficult, especially when multitudes of these words have been battle-words of controversy, and have come to carry other meanings altogether than they had in the lips of Him who used them. Other words are worn by the wear of centuries, and you have to restore the sharpness of meaning which they had. Solemn, earnest, consecutive study is necessary for this.

Use helps, brethren; but employ them rather than submit to them. Use helps that set you thinking, not those that save you thinking. Let us be on our guard against all meaning-made-easy helps. We have had too much of them in the Church. Be patient in your study; it will take you eternity to learn all the creed. Make not haste to be rich, for they that make haste to be rich fall into—generalizations and technicalities.

It is only the creed you grow on the premises of your own heart that is of the slightest use to you. Better a creed of three articles home-grown than the whole thirty-nine put into us by the schools. Faithful study means the earnest, resolute study to know what the mind of the Master is, as it is recorded here. Faithful study is the study that wants truth to live by it, and not simply in order to teach it.

St. Augustine said very beautifully: "I preach that on which I live, and where my soul finds pasture in that I minister."

Your lesson to your class is worthless unless it was first your lesson to yourself. When you gather the children around you, and say, "Come, let us feast on this feast of fat things; come, let us follow this leading of the Lord," then you are in the spirit from which they learn. We never learn the truth till we live it; and we have to set ourselves to this sublime but blessed task. Brethren, I have spoken too long. Pardon the weakness of my words. Let us be thankful for our work. "He that findeth his work findeth a good thing." He whose work is among the young, labours in soil not yet trodden down, and free at least of many a thorn, and the likeliest of all soil to take the good seed of the kingdom and bear fruit abundantly. Those who labour among the young never grow old. They get the dew of youth from those to whom they give the lessons of the truth of God. Let us be thankful for our work; let us be thankful for this living Bible. Time writes no wrinkles on its sacred brow. What is it? It is a smile of God. Come ye, and let us walk in the light of the Lord; and, when we do that, we will catch His life, and we will lead many to the Light of Life, which will bless their immortality.

STUDY OF THE WHOLE BIBLE.

By Rev. Dr. John Hall (*New York*).

I feel a little regret that we are expected to make so many lengthened speeches, and that we cannot have the opportunity of hearing, to a greater extent, the experiences of a very large number of our fellow labourers that are gathered together here with us. I shall be very glad indeed if we find some time when there can be a comparison of experiences, and when workers who are not brought up to this platform will, nevertheless, have the chance of giving to all of us the benefit of what they have themselves learned and realized in the progress of their work. I almost regret that I am placed on this platform, for I am not at all, in the ordinary sense of the word, a public speaker. I am a mere preacher. That is the thing to which my life is devoted, and the thing that I am bound to do, without adequate preparation, in the best way that I can. There has been no opportunity to make adequate preparation for the statement that I am to make to you now; and I hope you will hear me as one whose work is to preach the truth, as it is in Jesus, from the pulpit.

Incidentally, in my early life, I was brought into connection with organized Sunday school labour. I remember very well, when a comparatively young man, being brought to a comparatively large congregation. I had come from a mission field. An enterprising young Presbyterian had come from Scotland and set up his house at Belfast, and, finding that there was very little Sunday school literature, it occurred to him it would be a good thing to prepare a little paper for the Sunday school children belonging to the Presbyterian church. He asked me if I would undertake the editorship. It was to be once a month, and was to cost one halfpenny, or sixpence a year. It did not seem a very formidable responsibility to me, and I agreed to take it. He published what he was about to do, and, after it had appeared in the newspapers, I had a communication from the elders of the church which I was called upon to serve, to the effect that they wished to have an interview with me. I was made very uncomfortable, and wondered if I had been preaching any heresy, or doing anything that the elders felt they were bound to reprove.

I went to the committee with some degree of trembling. They were a most excellent body of men. The oldest of the company stated the case. He said: "We see by the newspapers that you are agreeing to become the editor of a magazine for children which is to be published once a month. Now, Mr. Hall"—I had not got the D.D. then—"just think of the burden of work that you have in this congregation. We cannot but raise our protest against your taking this added responsibility upon you." I explained to them what it was, accepted their suggestions with becoming humility, and told them that if, after a

year, I felt it was breaking me down, I would pass over the editorship into other hands. It did not break me down, I am glad to say, as perhaps you can see by looking at me now. It did so well that I was led to put some of my private means—and they were not very large—into another publication, which was intended for the Presbyterian Church as a whole. That was about the year 1853.

Before the International System had come into use we established a uniform system of lessons for the Presbyterian Church in Ireland, and we provided regular helps, by the most competent interpreters of the Scriptures we could get, in the pages of this monthly magazine. This was before the greater undertaking with which I have the happiness of being identified for the last seventeen or eighteen years. I am bound to say, and I say it with deep sincerity and gratitude to God Almighty, that I can never fail to praise Him for His leading me incidentally, as we say, upon these lines into sympathy, communication, and fellow-labour with the men and women that have consecrated their talents upon these lines, for the training of the young in the knowledge and the fear of the Lord. I am conscious that I have not an entirely single eye in dealing with the topic put into my hand at this time. What I mean is that, while speaking of this particular matter, I cannot help glancing at the work of this International System of Lessons, and incidentally dropping a word in its defence. My dear and eloquent friend, speaking to us to-day, with the advantage of being a Canadian (Nova Scotia man), and now an Englishman, emphasized the fact that there are grades in our Sunday schools among the pupils. Of course there are. There are grades in our congregations. I have some very cultivated and intelligent people in my own congregation, I have a great number of female servants; and I say here with satisfaction and pride of the right kind, i.e., with an eye to God's glory, that among the best attendants, the devoutest worshippers, and the largest contributors for their means, in the congregation on the Sunday, are the female servants.

We have grades of intelligence in our congregations. Do we make grades of sermons accordingly? Why, no; we make our sermons, when we go wisely about it, so that the plainest and simplest of the people can understand them. I am going to give a little personal experience. Sermons that I prepared thirty-nine years ago, to speak to a congregation two-thirds of whom could not read, I have preached in Fifth Avenue, New York City; and they have been among the sermons that secured the closest attention and won the highest commendation. I do not wonder at what has fallen from our brethren from France and Switzerland. I like their candour, I admire their honesty, and I have the deepest sympathy with them in the struggles in which they are engaged. But I venture to say that when they have tried their own process a few years, if there should be an opportunity of our coming, Methodist-wise, and having an experience meeting, they will be inclined to come back and say, after all, they cannot do very much better than we do.

We are in the third period of seven years. That puts me in mind of

something I heard not long ago, which American friends here will understand. There were several brothers belonging to the family of Breckenridges, particularly famous in the South. Three of them were ministers, and all were distinguished men in their time. One day they were all together, and were talking with perfect frankness to their mother, who was one of the old school of Christian women. She lived before the brilliant essay was written, which some of you I dare say have read, by a distinguished English authoress, concerning children bringing up their parents in the way they should go. She brought up her children in the way she thought they should go. One of her boys said to her one day—he was a clergyman then with a family of his own—"Well now, mother, I do think that sometimes you were a little severe upon us, a little strict and hard with us." The old lady drew herself up and said: "Well, Robert, when you have trained and sent out into the world three such preachers as I have, then you can talk!" I think you can understand the point of the story, so I need not dwell upon it any longer. Now I am directed to say a few words upon the thorough study of the Bible. Do I need to say much after the words to which you have just listened? I have read Dr. Chalmers, and I have met Dr. Cairns of Scotland. It seems as if the speaker to whom you have listened was a kind of compound of the two. Oh, how these Scotch people learn their Bibles, and how eloquent the Bible makes them, and what a power it gives them to appeal to human understanding and conscience; for, when they speak of it, they speak with the guidance and the wisdom, coming to us from the Infinite. I say a hearty Methodist Amen to every word that you have heard from this pulpit. Much of what I say to you now, and much of what I would have said to you, is rendered unnecessary by the lucid, earnest, eloquent, and spiritual discourse which you have just heard.

We need to study the whole Bible. When I went into the United States twenty-two years ago, I remember one of the things that used to shock me and distress me very much in the public utterances, even of distinguished men. I will not give you the words, but the tone of them was this: "Oh, but we are not Hebrews, we are Christians. We are in the nineteenth century, this enlightened nineteenth century. We do not need the Old Testament, it is the New with which we have to do now." To a surprising extent that was done by many who did not mean to go astray. They meant simply to be abreast of the age, to be progressive, to have understanding of the times, or, to take that word that has been made so popular in England, they wanted to be in harmony with their environments. If we want to study the Bible, dear friends, it is the whole Bible that we have to study, the Old and New Testament. Who can understand the New Testament that does not know the Old? Who can comprehend the Epistle to the Hebrews who can master the Epistle to the Romans, the Epistle to the Ephesians, and the Epistle to the Philippians, if he does not know the whole Testament? Even the song of the redemption, "And hath made us

kings and priests unto God," would be to us a hopeless and inextricable mystery. The whole Bible, the Old Testament and New—one revelation, with the elements of blessed unity in it—that is what we are to study. I venture to say here and now that the International System of Lessons has revolutionized American feeling in the matter, and has made the Old Testament what it was not fifteen years ago to millions of our people.

In the second place, if we want to have effective study, we must treat the Bible as God's Word through and through. I meet with people now and then who, if they put their beliefs into any formal statement, would say something like this: "Yes, the Bible is an admirable book, a wonderful book, and undoubtedly it contains a revelation from God; but to say that it is inspired through and through, all from God, no, I hesitate about that. There are parts of it undoubtedly so inspired." "Very well, how does poor human nature get on in regard to this part of it that reproves me, that humiliates me, that crushes my pride into the dust?" "Oh, but that part," say these people, "probably is not inspired; and so I can break the force of its appeals, its reproofs, and, by-and-by, of its exhortations and entreaties." I have met people who, first of all, set the Old Testament aside, and then went for the New. By-and-by there is something in the Epistles, for example, that they do not exactly like. "Oh," they say, "that is Pauline, we do not go all the way with the Apostle Paul." Well, you quote Peter. "But that is Petrine." They are very fond of these big words, which they get from the Germans. Now, I am for the whole Bible, as the Word of the Living God. I do not need to dwell upon that.

I like to have a good portion of it memorised. It is a very happy thing to have memory verses in connection with our system. No one has alluded to these verses as yet. I know quite well how easy it is for some plausible person to say, "Oh, but you are making children commit to memory what they do not understand. What is the use of that?" I will tell you something. I will take you into my personal confidence. When I was a small boy at school, it was Lindley Murray's Grammar that we had to learn. I dare say some of you know that book. We had to commit to memory certain rules to regulate verbs, nominatives, and so on. Here is one I committed to memory: "A noun of multitude or collective noun, according as it signifies a unity or plurality of ideas, takes the verb in the singular or plural number." Did I understand that at the time? Not a bit of it. I could not have defined the words "unity or plurality of ideas," but I tell you I understand it all now; and I remember it now. I hardly ever read a paper, and I hardly ever attend a public meeting where there is not something that recalls that good and happy help. Yes, I like the children to have the memory taken possession of by appropriate portions of the Word of the Living God. Who can tell, when in the darkness of their sorrow, or the multiplicity of their temptations, precious words

of truth might come up impelled, and inspired, and empowered by the Holy Spirit to drive the darkness away, or prompt them to say to the tempter, "How can I do this wickedness and sin against God?"

I would add also in this connection that I would like Bible study, even as regards words, to be accurate, and more particularly where these words describe facts and incidents. It is so easy to get into confusion. I had a most beautiful and touching letter, two or three years ago, from a benevolent person in one of the Southern States. It was marked by all the forms of gentleness and courtesy which, in its reality, I am glad to say one finds in the South. It asked a favour on Christian grounds, and here is a sentence which, I must confess, spoils the moral effect of a good deal of the letter. "I hope, Rev. and dear Sir, you will not despise me as a beggar for writing to you in this way; for you will not forget that our blessed Lord and Master took Lazarus, the beggar, and made him his bosom friend." Well, you seem to notice the point, and I will not dwell upon it any more.

The historic incidents of the Bible should be distinctly understood, and their facts and characteristics remembered; for God has stooped down to us in our feebleness, and He has presented to us great moral and spiritual truths in statements of facts; for we remember the facts more readily than we do the abstract truths; and it is of the last importance that these facts should be lodged thoroughly and exactly in the minds of those whom we seek to instruct.

The third point I would like to make is, that we should try and understand, and teach the Bible as a whole, as God meant it. That was touched by the previous speaker, and I need not dwell upon it at any great length. I will, however, venture to make a statement, which will contribute, perhaps, to clearness of thought in one direction. It is a common thing for people to speak against the preaching of doctrine, or, as they sometimes prefer to call it, dogma. We may easily mislead our hearers when we talk in that way. "Jesus is the Son of God." That is a simple, elementary Bible truth; but that is a doctrine, a dogma. People do not always get into their own minds the exact meaning of words, particularly when the words are from the Greek and the Latin. In the late General Assembly that met in New York there was some discussion about revising a chapter of the Confession of Faith that has something to do with what is called predestination.

The reporters there were interested in the matter, and one came to me and asked what attitude I took in the matter of predestination. I was rather simple, and I told him directly what I thought of the thing. A second came, and I was wiser; I said, "Pray, what do you mean by predestination?" The gentleman went away, and did not give me any satisfaction. A third came, and reported himself as from a paper, but whether truly or not I do not know; but he said: "I come on behalf of the paper I represent, to know how you stand on the subject of procrastination?" It is a very easy thing to mistake,

and to lead others into mistakes about the meaning of words. The Bible is full of doctrines, and we are to teach these in the Bible sense, giving to each its Bible place and no other. History has given incidental importance to some doctrines. Denominational interests work in the same way. Dear fellow-labourers, what you and I have to do is to try to put Bible doctrines in the places where God puts them in the Word, and in the relations to one another that God gives to them in the Word. When we do this, we are training the children in the way they should go. I sometimes hear of men, and sometimes of women, speaking and talking in this way; and they say it is the spirit of the age. "We do not want these theological discussions. We do not want these Christian dogmas thrown upon the people. What we want is ethical teaching. We want to show the people how to be good. We want to make them good, and it is not these theological discussions that will produce this result."

I often wish that I could talk directly to some of these public instructors. Then it would be possible to explain to them, I think, that in the Bible, as God has given it to us, these two things are linked together, doctrine and duty; and the duty rests upon the basis of the doctrine. It is because we believe the doctrine that we shall try to do the duty. Here the doctrine: Christ loved me, Christ died to save me, Christ would have me love Him, Christ first loved me. Here is the duty: I love Him, because He first loved me; and because I love Him I will try to keep His commandments. The doctrine and the duty go together. "What God hath joined together let no man put asunder." Nay, I would go further than that. The Bible supplies in its doctrines the right kind of motive for the doing of the duties.

If I do them from fear of the consequences of neglect, I am narrowed, and cramped, and crushed by fear. Fear hath torments. It is not so with love. Love enlarges, love expands, love widens the nature; love purifies, love elevates; and it is to that that the grace of God makes its appeal. He reveals His love in Christ. We love Him back again; and, in trying to do the duties because we love Him, we are lifted up and changed, in a measure, into His image from glory to glory by the spirit of the Lord. I would, therefore, venture to urge this as the third element that we ought to keep in our minds, viz., the teaching of the whole Bible, and in the sense and spirit in which God has been pleased to give it to us. If there had been time, I should have liked to give some illustration of the beautiful and glorious unity that God has given to the Old Testament, with corresponding unity to the New Testament in its various elements; and, finally, the unity between the two, which makes it so important to know the whole Bible. I will only mention to you one circumstance.

You look at the Old Testament, and in the very beginning of it is Eden, a very limited region; and two human beings are there, with the tree of life in the midst of the garden; the tempter is there, and the temptation, and the sin, and the fall. Now, some one might say, "Look

here, what a failure creation has been; how God's plans have been thwarted, two human beings expelled from the garden, and under a curse. What a failure this whole book is; what a failure this whole creation is." You turn to the close of this same book, and again there is the Garden of Eden, again the paradise of God; not a limited spot with its rivers and its boundaries included in the new heavens and the new earth. It is not one man and one woman that you have here, but a great multitude that no man can number, one of every kindred, and tongue, and nation, and people. The tree of life is there; and there is no tempter, and no temptation, and no sin: evil is put down, God is enthroned, Christ has reconquered the kingdom and delivered it up to the Father, that God may be all in all. But, my fellow-labourers, you and I are to keep this before us.

If we at any time are discouraged, or disquieted, or hampered, or cast down, let us take our Bible in our hands and look away to the glory that is to be revealed, and we shall regain our courage and confidence; for we shall feel ourselves fellow-workers with Him who subdues principalities and powers; who conquers evil, who establishes right, who glorifies the Father, and who shall see the travail of His soul, and be satisfied. And, oh, how much that must be in the way of redemption and salvation that satisfies the great loving heart of Him who died on the cross, that we might have eternal life! May God bless you, and bless also the work of your hands!

By Rev. Walter Hackney (*Birmingham*).

The bees drink deep in the foxglove's bell to bring home honey to the hive, and the hope of a teacher in Bible study is to gather fresh truth for his own life as a Christian, and for the instruction and salvation of the scholars. The instinct of transmission is an imperative need in any one seeking to teach.

Yet no Christian thinker can dare to be heedless of the naked claims of Divine Truth. Apart from its use, there is grandeur unequalled in the height and depth, in the length and breadth of God's revelation; and this must compel our most ardent attention. If men were not saved by the Word of God, if the Gospel did not convey to believers the power of Christ's risen life, it would still be more worthy of consideration than all other studies in one.

The science expressed in the 3rd chapter of St. John and the 16th verse, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," touches a point of thought and experience as far beyond all human discovery as the arch of heaven bending above us transcends this globe of earth.

But to rightly study Divine teachings we must yield ourselves to their sway. They will never give up their sweetness and beauty to the rude force of a brutal ravishing; only to the wooing of lowly love

Some men see therefore nothing to desire in them, and they can write such folly as when one said of the Epistle to the Philippians, "It is dull, uninteresting, monotonous, characterized by poverty of thought and want of originality."

We must bring to the Word of God a reverent and docile mind. By long meditation, by humble prayer, by real love, by swift obedience, we must make for the Bible a place in our life, if we would learn its secrets of power.

I.

Let us study the Bible IN THE FOOTSTEPS OF JESUS.

Who has not felt that thrill of ambition to tread those holy fields and hills and shores of Galilee? Bethlehem, Nazareth, the Mount of Olives are sacred names stirring deep emotion. For there of old Christ used to be.

Have we not an equal longing to follow Him in thought and study and imitate Christ in learning truth? His gentle mind delighted in tracing the thought of God in the Hebrew Scriptures.

Planting our feet in the prints He made, we shall find indeed our best guide and instructor.

1. *Christ knew the Scriptures by heart.* His first quotations are in conflict with Satan: "It is written. It is written. It is written." The fifth book of Moses was so familiar, its sentences rose to His lips at once, and against them for defence He flings Himself as to the support of a granite rock.

Listen to the words He repeats on the cross. He uses the very expressions of a psalm written so long since by David: "My God, my God, why hast Thou forsaken me?" To copy Christ we must be familiar with its every word, have them all as we say at the end of our tongues, meditate on them continually, and use them for weapons of war or inspiration of prayer.

2. Further. *Christ trusted the Scriptures as God's own Word.* Take for instance that case in John, chap. x., 34th and 35th verses. He says, "Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the scripture cannot be broken," &c. This was out of the 82nd Psalm, which is a nameless song, but Christ quotes it as unbreakable truth. Take, again, that text in Matthew xxvi. 54: "How, then, shall the Scriptures be fulfilled that thus it must be?"

The Old Testament to Jesus our Lord is the unquestioned word of Jehovah. The Old and New Testaments are blended for us into one indissolvable truth.

3. Moreover, *Christ used the whole of the Book.* Luke says in chapter xxiv. 27: "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," until His hearers' hearts burned within them as they walked with Him in the way."

I saw a tree in a rocky lane, a yew onee fresh and green, now withered and bare. Its ancient trunk was hollowed out, and the shell was gnarled and rent. Its branches stretched like weird arms black and desolate to the sky, and only a few slight blades of leaf attested its vital power.

The Bible to Jesus was *not* like that tree. It was green and alive with God's own Spirit to the uttermost point of its being.

4. Again, *Christ drew forth, from Scripture compared with Scripture, the large general truths it contained.* In Matthew's gospel, chapter xxii. 37, Christ answers a question concerning the greatest of all the commandments. He quotes from Leviticus and Deuteronomy: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

So Christ learnt the Scriptures off by heart to beeome familiar with their very words. They were to Him as second nature. He rested on them as the bare truth of God—promises given whieh could not be broken—prophecies spoken whieh must be fulfilled. He used the whole book, and, while naming some writers, He reckons them all as speaking from God.

He eompares one part of Scripture with others, and draws out from the whole comprehensive truths which He loved to teaeh.

Old Standfast said, when erossing the river, "I have loved to hear my Lord spoken of, and wherever I have seen the print of His shoe in the earth there I have coveted to set my foot too."

We rejoiee to copy our Saviour in this, and so, studying the Bible, we find His promise is ever true.

"I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

II.

Let us study the Bible UNDER THE GUIDANCE OF A RELIABLE COMMENTATOR.

This counsel may need some qualifieation.

1. Do *not let your guide be your master.* Rather go to him for facts than doctrines. For facts of interpretation, of language, of scienee, of history. There are knotty and diffieult points in the Bible a wise guide will help you to understand. His experience will be to you comfort and safety.

In Switzerland a friend and I were aseending a lofty mountain, and I wished to clamber over a rough pieee of roek. But he from his past adventures there advised me rather to skirt round its base, and so escape the uneertain beyond. I found, when his counsel was taken and followed, how narrowly I was saved from great danger. But when I reached the summit peak I used my own eyes to behold the extensive

vision of glory which spread out before us. So our own hearts under God's holy light must study and contemplate truth. A wise guide, however, may help us greatly in avoiding mistakes of material fact.

2. But *let it be a reliable commentator*—one who is scholarly, painstaking, accurate, and spiritually minded. Beware of those who are untrue to the Gospel. Some men are to-day acting as Iagos in theological life. Their design seems to be to lead Christian Othello to doubt the honour of Scripture Desdemona. For this they use the most subtle suggestions, and manipulate the minutest points of suspicion which can possibly be twisted into signs of her falseness. Very miserable and fiendish appears their misconduct. Othello, poor credulous fool, has often been driven to doubt and despair, so that sceptical writers with triumph have said of the man whose faith they have marred:

> "Not poppy nor mandragora,
> Nor all the drowsy syrups of the world,
> Shall ever medicine thee to that sweet sleep
> Which thou ow'dst yesterday."

But let Christian Othello cleave to his love, and go question the Scriptures themselves with care, bringing out all facts to the light of day; and the traitor shall then be exposed.

We must maintain our faith in the Word of God and reject all the lies of men. We must seek to be guided by wise commentators, whose hearts are true to the Sacred Word.

> Let noble minds keep ever with their like,
> For who so firm that cannot be seduced?

And this suggests that the best Scripture commentary is often found in friendly fellowship; in the Christian converse of truth-seeking teachers, meeting with the single-eyed motive of gaining a greater light on the lessons they ponder.

III.

Let us study the Bible LESSON BY LESSON.

Herein we shall gain the advantage of mind concentration.

1. *Try to draw out and state clearly*, on paper perhaps, *the leading and balanced ideas of the Scripture before you.* For instance, supposing we want to teach that passage in the Epistle to the Ephesians, chap. v., from verse 15 to 21 (R.V.), beginning at "Look therefore carefully how ye walk," and ending with "Subjecting yourselves one to another in the fear of Christ."

These eight rules of practical Christian living come out with distinctness:—

(1.) A Christian must walk before men in the world with the greatest care.

(2.) He must buy up every opportunity of good.

(3.) He must always strive to understand God's will.
(4.) He must avoid all occasions of excess and riot.
(5.) He must be filled with the Holy Ghost.
(6.) He must give forth his gladness in spiritual song.
(7.) His life must be a continual thanksgiving.
(8.) He must wear Christ's meekness for Christ's own sake. Here come out for ourselves and our pupils principles of widest application and force.

2. *Now break up each thought into its several points by careful meditation on that part of the passage containing the idea.* This will bring out the collateral thoughts in their richness and strength. As an example, "Look therefore carefully how ye walk, not as unwise but as wise."

(1.) Think of our walking itself. This word is used seven times in the Epistle. The walk of this world: chap. ii. 2; the walk of Divine purpose: chap. ii. 10; the walking worthy of God's vocation: chap. iv. 1; the walk of separation from the world: chap. iv. 17; the walk in love: chap. v. 1; the walk in the light: chap. v. 8; the walking circumspectly: chap. v. 15.

(2.) Think of the care we need on account of our own danger in a world of sin, and the influence of our example on others. Care to have the right guidance in life, and care to obey it exactly.

(3.) Think of the folly of being heedless in such a world as this.

So each idea blossoms out into thoughts, and knits into fruitful deeds.

3. Now apply each point to your own experience, forcing your heart and life into spiritual contact with all words you utter. Thus, with regard to being filled with the Spirit, ask yourself whether that is your joy; and, if not, what you need to receive it, praying and crying to God for His grace to prepare and fill up your heart with His love.

Then apply these points to the case of each scholar. You have perhaps a dozen girls in your class. Their names you know; their homes you visit; their lives you can understand; you think of them. This one is sorely tempted and tried by wicked companions, and you associate her with "careful walking." This one is crushed and oppressed with sorrow. You link her case with learning God's will. This one is inclined to be bad-tempered, unruly, rebellious, and self-assertive at home or in service. You bring down the lesson of meekness and subjection to her. By applying each point to yourself and your scholars, as it blossoms out in your meditation, you will gain great sympathy with them in their weakness, and your words will become life words of comfort, of power, and of truth.

4. *Now place these points in order of utterance;* those most important, of course, most prominent, the least needful to be laid aside if compelled. Fit to each one winging feathers of wise illustration and seek for illuminating portions of Scripture. Much light will come on the Word you study, and much joy will come to the patient seeker, as Cruden lays bare choice treasures of truth, hidden away in remote parts

of the Bible, or your 'Biblical Treasury' or 'Sunday School Chronicle' opens before you a *wonderful story.*

To study each lesson like this means labour, but the result is its sure reward. Twelve months of such toil will have given the teachers a larger knowledge of Holy Writ, will have brought their lives into touch with its power, and their scholars' minds to the light of the Gospel.

We have considered a passage that is not story. A story needs to be dealt with likewise. You must attempt its realization, however, by the aid of some vivid describer of Scripture. We cannot be grateful enough to those writers who are making the Saviour's land their study, and are collecting for us such accurate statements concerning its details. These, though so needful, are subordinate always to the *practical aim* of the lessons we teach. Let the historical setting be clear to ourselves, and therefore to those we instruct; but let not the gold of the ring be too heavy for the size of the gem it contains.

IV.

Let us study the Bible with EARNEST AND CONTINUAL PRAYER FOR GOD'S BLESSING.

Great students of human lore have confessed their dependence on prayer for help in their mentally toilsome endeavours. Much more we require God's aid when we try to study His Word.

Our prayer confesses *its* depth and *our* littleness; that *it* is Divine, and *we* are but dust.

Prayer is the natural attitude of the soul in studying the Bible page —prayer which trusts in God's promise of help, and continually cries unto Him.

1. *We need the eyes of our heart enlightened.* I was wandering over a height in the mist when I came to a steep incline, and could not tell which way to take. There and then I dared to ask for guidance of Him who is with us for ever, and before my eyes through the mist shone out the clear-cut green of a path which led me straight to my friends. My eyes were enlightened to see. In a deeper sense our hearts are taught to know God's will when we pray for light on His Holy Word.

2. *We want the truth we gain to become the power of God's life in the hearts of others.*

Only can the gracious Spirit of God accomplish this. Our lessons must ever be soaked in prayer.

3. We long for *our Lord to be honoured on earth.*

Do we not study, with this end in view, to know Him more, and to spread abroad the aroma of His sweet name?

I met some children coming back to our smoky town from the country-side. Group after group laden with bluebells; boys with their arms full, and girls carrying bundles, shedding, as they passed, a faint, rich fragrance from the lovely, swift-fading flowers they bore. And as they met me I learnt this surely, that somewhere along there an abun

dance of bluebells spread like a carpet and lured the children; and also that bluebells were pleasant to them. A natural affinity drew together the flowers and their innocent hearts, and I longed to visit that dell of delight. So when men behold the children of God coming back laden with treasures of grace from converse with Christ in the Scriptures of truth; when men meet them in life again and again and catch the sweet scent His love breathes forth, they too learn to know of the untold wealth which somewhere is found by those who believe, and they long to enjoy it themselves. Have you not heard those Indians say, after coming some miles to be taught: "Some of your talkers with God have been near our hunting-ground, and have talked with us from the Book the words of Jesus Christ, who loves us all and came to be our foregoer to His better world, and we are come to the praying-master that he may show us Jesus Christ's track to those better lands."

But we shall only be able to carry back words which shall live for ever in those who receive them, as we go with humble, childlike temper and ask God for His grace. "Open Thou mine eyes that I may behold wondrous things out of Thy law." Dr. McLaren exquisitely says: "Love will discern that it is the Lord when all other sight is dimmed." For the love of Jesus is the golden key to unlock the riches of God's Holy Book.

METHODS OF STUDY PROPER FOR SCHOLARS.

By Mr. James Bailey (*London*).

In attempting to deal with this subject two things have to be considered, both separately and in their mutual relation each to the other, viz., the subject of the study itself—the Holy Scriptures, and those who study it—the scholars of the Sunday school. It is clear that the answer to the question, What is the proper method of study? must depend upon the answer to another question—What do the special circumstances of the scholars require? The method proper to one class, or group, of students differs from the method proper to another group, in accordance with the differences in their age, capacity, previous training or lack of it, and so forth. The neglect of a careful consideration of this point has led to much waste of conscientious earnest abour, because it has been misapplied, while on the other hand our opportunities are so small and so precious that it is of the greatest consequence to utilize them to the utmost possible extent.

If, then, a prime feature of method should be its adaptation to the requirements of those by whom it is employed, we must obviously take careful note of those with whose case we are dealing.

WHO ARE THE SCHOLARS OF OUR SUNDAY SCHOOLS?

In Great Britain they comprise a very large proportion of our juvenile population ranging from the earliest school-going age to 18 or 20 years

of age, and in many cases going beyond this. They are to a great extent the children of our public elementary day schools, and, in addition to them, the elder classes of the Sunday school contain very many of an age much beyond that of the oldest day school scholars. I understand that the Sunday schools of Great Britain contain a much larger proportionate number of very young children than the schools of America, and probably of our Colonies generally, but on this point I have not a sufficiently accurate knowledge of the facts to enable me to speak with confidence. It is certain, however, that English Sunday schools contain many thousands of children either of the infant school age or very little in advance of it. Thus, the schools in connection with the Sunday School Union, as reported in 1888, contained in round numbers 1,400,000 scholars, of whom some 290,000 were in infant classes, and 268,000 in senior classes, the remainder being in the various grades of the intermediate classes between these two extremes. Now the methods of study, like the methods of treatment generally, which are proper to these several groups, differ in no inconsiderable degree.

Let us look first at the case of very young children, of whom, it is seen, we have such large numbers. With them the process of obtaining knowledge is almost wholly confined to the operation of the senses upon external things, or to verbal descriptions of their elders, which should be simple, picturesque, and well illustrated. For school instruction and study they are almost absolutely and wholly dependent on their teacher, both for the selection of what they learn and for the mode in which they acquire it. Study, for them, means chiefly receiving what their teacher presents to them. As in the Sunday school the chief sources of instruction are the truths contained in the Holy Scriptures, the natural means of research and investigation by which young children obtain a knowledge of the qualities and properties of material things around them are not available. Further, abstract truth they can realize in a very limited and imperfect degree only. It must take the form of narrative, biography, truth as presented in connection with natural life and visible things about us. And this is just the form in which much of the truth is revealed to us in the Bible. If, therefore, it can only be brought into contact with their mind, it can be understood and apprehended by them. How is this to be done? Only by the living voice of the teacher. It is wonderful to note how exactly the Scripture thus lends itself to the needs of the very youngest. But it must be interpreted and brought home to them by the spoken words of the teacher. Oral teaching is the great vehicle of communication, aided by pictorial representation; it may be also, by black-board sketches and by such illustrations as appeal to the sense of sight. This forms the appropriate method of study for the youngest classes. The process must be aided by all that may help to win the attention, simple language, picturesque description, clear illustration, winsomeness of manner; for the mental attitude of attention, which is essential to our purpose, can be gained only by exciting their interest.

If this be so it is of momentous importance that the descriptions of the teacher, the pictures of Scripture persons, scenes, and incidents, and the blackboard sketches, should all be as accurate and truthful as can be reasonably secured, else we shall be teaching falsely. The more helpful and valuable any aid to instruction is, the more certain and fixed the impression made by it upon the young mind, the more scrupulously necessary is it to have regard to the fidelity to truth of the instrument by which the impression is made. I have spoken of the value of good pictures. There are many such accessible to Sunday school teachers which convey with force and clearness, and in most attractive form, a surer realization of what they represent of Scripture incident or scene than the best words which the teacher can employ, and for some of the best of these we are indebted to the enterprise and skill of our American friends.

But, while this is true, there are probably few of us who have not seen pictures, it may be of considerable merit in respect of correctness of form, richness of colouring, and even beauty of general conception, which by the imagination of the designer, or the taste of the executant, violate propriety and convey obviously misleading ideas of what they profess to represent. To many of us has happened the experience of having to take much trouble to remove impressions and ideas of Scripture matters which subsequent knowledge has shown us to be undoubtedly wrong.

So is it also with

THE USE OF THE BLACK-BOARD.

In the hands of a skilful teacher it is a most effective auxiliary to the ordinary means of instruction, whether for diagrammatic representation or for verbal sketches; but in incompetent hands it may be, and sometimes is, a very misleading agency to the children, who cannot discriminate between what it is intended to suggest and what it actually presents to the eye.

A like caution is needed as to the use of material illustrating with young children. Well used, they, like pictures and black-board sketches, brighten the lesson, make clear what is obscure, and greatly help to secure and sustain the attention, without which the best teaching effort is in vain. But it is sometimes faulty, because misleading, occasionally grotesque, or even ludicrous, tending to excite emotion foreign to the purpose of the lesson, or distracting the attention of the little ones from the lesson, instead of concentrating their attention upon it.

Let it not be supposed that in thus inviting your attention for a time to methods of teaching I am unmindful of the fact that the subject assigned to me is methods of study for scholars. The two are inextricably interwoven. The study of the scholar is dependent on the method of the teacher, as, in the pattern upon the tapestry, the colour and the form of it are inextricably associated with the work of the

weaver who has produced it. Here, then, is our method. So far as the young scholar can study his lesson it must be through the oral description of his teacher, the pictured representation which is brought to his aid, and such illustrations verbal and material as the resources of his teacher may enable him to provide.

Let us now consider the case of the senior scholars. Through development of mental power they are capable of much wide self-effort, and should be encouraged to rely more and more upon it. Though the work of the teacher in the form of direct communication of knowledge is not yet to cease, the work of the scholar in the direction of research, in drawing upon the stores of memory, in gathering and storing for themselves, in thought and reflection upon what is accumulated, must be ever proportionately increasing. For he can now search, compare, infer, judge, reflect. He neither needs, nor is satisfied with, a mode which throws all the weight of preparation upon the teacher, and which makes him simply the passive recipient of what is presented to him. Even if he were, such a method would not tend to the retention and application of what was so acquired.

The work of selection of the subject is still needed, and that of guidance and direction as to what, and where, and how, the study should go on; difficulties must still be removed out of his way, or he must be helped over them. The Bible must now be a *study, itself first.* The scholar at this stage should be led to the understanding of the Word through the Word itself, its parallel passages, the references which throw light upon one part of the text by what is contained in other parts. Then this must be accompanied by whatever can be obtained from external source which may explain the allusions in emblems, metaphors, geography, and the social or natural conditions of the places referred to in the Scriptures.

The lessons should be selected in accordance with a carefully arranged plan as that of the International Scheme of Lessons, or some similar scheme. Such an arrangement gives the great advantage of definition and coherence to the whole work, and also makes accessible the lesson helps now so largely provided in the periodical literature pertaining to Sabbath school work. The scholar should be encouraged to do what is practicable by way of preparation for the ensuing lesson. A part, however small, of the time of each weekly meeting should be given to suggesting where, and how, this may best be done.

To the majority of senior scholars the resources and opportunities open to them are doubtless very limited. But to a thoughtful, observant teacher ways will occur of suggesting how most of the scholars may be enabled to bring some contribution, if but a little, to the common stock of illustrations, information, and thought, which may assist in the building up of the lesson on the ensuing Sabbath. One most valuable source of lesson help is open more or less fully to all alike, viz., the careful reading of the Scripture itself. If the passage joining the subject of the next week's lesson were carefully read by each member of the

class during the previous week it would materially quicken the interest and aid the intelligent understanding of it.

Then the method of the class work itself should involve a large participation in the process of the lesson by the scholars. It should be largely conversational. This indeed is of the very essence of teaching, as distinct from merely addressing scholars of all ages. But in the case of elder scholars something more is needed than the mere answering of occasional questions. Opportunity should be given to them to contribute whatever their knowledge or reflection may enable them to offer. The result of their observation and thought should be freely drawn upon, and should be woven by the teacher into the web of the lesson as it is gradually unfolded.

To deal aright with our subject we must bear in mind that the proper study of the Bible embraces two distinct views of its purpose.

1. THE INTELLECTUAL STUDY OF IT,

for the purpose of understanding its contents as we understand an ordinary book of English literature.

2. THE DEVOTIONAL AND SPIRITUAL STUDY OF IT,

for the purpose of affecting the conscience and the life. And while the latter purpose should not be absent from the teaching at any point of age or attainment, it should enter with even increasing emphasis into the study of the elder scholars.

In Jacob Abbott's 'Young Christian,' one of a series of works of almost priceless value to the teacher and the taught alike, well known doubtless to many who hear me, there is a chapter rich in suggestion on our present topic, entitled "How to Study the Bible." Laying stress on the point that the Bible should be *studied*, as distinct from being cursorily read, the author proceeds in his most graphic and interesting way to give a practical illustration of how the Bible student should proceed to deal with the Epistle to the Ephesians. With the aid of a map, and a Bible Dictionary or Commentary, he gathers, before reading the text of the Epistle, what may be learnt of the city of Ephesus and its inhabitants, of Paul's relation to it and to them; what light may be thrown upon it by an examination of the Acts of the Apostles, and by any allusion to those events in the Epistle itself. It is then pointed out how much a preliminary knowledge of these circumstances of the case will increase the interest and profit of an examination of the Epistle itself.

Next, taking a supposed case of a family study of the Bible, he suggests how one member of the group might have a reference Bible, another a Concordance a third a Commentary, a fourth a Bible Dictionary, and how each in turn under the guidance of the parent might contribute to the exercise whatever help may be gained from the book before him.

Now I think there can be no doubt that we have in such suggestions as these, the modes suitable for senior class study, with such modifications as the different conditions of each class make necessary. The personal interest gained by the personal effort of each individual scholar is worth any effort to secure.

Then, too, we have illustrations from the same source of the value of picturing to the imagination the events and scenes described in the Bible. This is what is needed to give life and reality to what is read; without this it is apt to be little more than a barren, profitless waste of words. The power and the habit of infusing this reality into what is read or heard should be sedulously cultivated by the teacher, and imparted to the scholar. It comes, not by demanding it, not by asking the class to fancy this, or to imagine that, but by quickening the lesson through vivid picturesqueness of description, from the earliest stages of instruction, and inviting the effort necessary to realize what it thus describes.

I have endeavoured to lay stress on the necessity for the proper study of the Bible, on a careful, thoughtful reading of its contents, an intelligent understanding of what it teaches. Philip's question to the eunuch, "Understandest thou what thou readest?" is one which must be ever present to the mind of the teacher of the senior class. In this way only can the meaning of the words, of the metaphors, of the spiritual truths conveyed in parable, prophecy, doctrine, discourse, be rightly apprehended.

To this, I will add a word as to the value of the committal to memory of portions of Scripture. It is not too much to allege that a danger incident to the reaction brought about by improved methods of modern processes of instruction from the unintelligent and too exclusive memorizing of former days is that of neglecting the committal to memory of forms of words and especially of the words of Scripture. The reasonable limit of time allotted to me prevents my dwelling on the methods of study proper for scholars of the age intervening between the infant and senior classes. If what I have imperfectly advanced in respect to them be correct, it may be reasonably inferred that in proportion to the gradually increasing mental power of the young student there should be a gradual lessening of dependence on the teacher, and a corresponding increase of effort on the scholar's part, the teacher ever in advance, selecting, guiding, helping, but ever encouraging more and more reliance upon memory, investigation, thought, and the expression of it, ever, too, deepening the sense of personal responsibility, both for the increase of knowledge and for the increase of that application of it by which the Word shall bring the learner ever nearer to Him of whom it testifies.

The PRESIDENT: Arrangements have been made for those of the foreign delegates (a limited number), who desire to see the process of

the printing of the Gospel, to accept the kind invitation of Messrs. Eyre & Spottiswoode. It may have occurred to you that to-morrow is the 4th of July, and so that we may celebrate it without interfering with the Convention, we have arranged to have a celebration in the basement of this church, beginning to-morrow afternoon with a tea at five o'clock. We will not celebrate the day in the Convention, but we are going to take quiet tea together in a very modest manner, and strictly in accordance with Sunday school delegate lines.

ADDRESS ON LORD'S DAY OBSERVANCE.

By Rev. Dr. Fulton (*Switzerland*).

I left the mountains of Switzerland to see a greater object than I have ever seen before, and that is the World's Sunday School Convention. I felt in my heart in Italy as I never felt before that there was work for you to do here for the whole world. In America we are not doing what we ought to do. We have received millions from Europe, but we have never put our brain, and arm, and heart to work for the whole world as we should have done. England has done this, and to-day the Gospel of Jesus Christ can be preached in India and Africa and all parts of the world, because the shadow of the Union Jack is cast over the world. Now, I had the feeling in Italy that there was a little work this Convention might do. I was so impressed with the importance of its being done that I left my daughters to travel alone, and came here at once to say a few words to you. You may not know it, but Europe is without a Sabbath as we have it in America and in England. They know nothing about it. I have seen the pictures of the Assumption and the Crucifixion, but my Lord is on the mediatorial throne, and He desires that you and I should represent a living and not a dead Christ, and I believe He wants us to represent it now in Europe as never before. I want our executive committee to have their attention drawn to it.

I have already spoken to our distinguished friends from New York, Chicago, and Rhode Island about it, and I want to bring it before you for a moment so that you may appoint a committee or instruct the executive to draw up a paper that shall be heard throughout the world. I do not feel that we as Christian men and women are holding the position we might if we only had larger faith in God and more faith in what the truth can do. In other words, let me say that if this World's Sunday School Convention could find it in their heart to have a paper, drafted by a committee whose names are known all over the world, to be addressed in a proper and respectful manner to the Emperor of Germany, the King of Italy, and other potentates, calling their attention to the fact that the Sabbath, as God planned and commanded it should be honoured and observed, is utterly unknown in Europe, and that

because of that it is utterly impossible to have a Sunday school there to-day.

I want to say this question was pressed more and more on my heart as I prayed about it. I talked to several influential men, gentlemen connected with religious work in Europe, and asked them what they thought could be done. One said: "If you would put influential men in communication with our large manufacturing interests in the land where there are large numbers of men employed, so that it should be given out that there should be no work on the Sabbath day, you could have a Sabbath morning congregation and a Sunday school." Something must be done. When I read the story of Mordecai and Esther, and how he told her she must go into the king on behalf of her people, she said, "All right; you go and call our people to prayer, and I and my maidens will go to prayer, and I will go into the king, and if I perish I perish." That very night when she and the people went to prayer the king could not sleep, and he arose and asked that the records should be read to him, and Mordecai was brought to his attention, and the people were saved. I met in Italy the missionary of the Baptist denomination, and I asked him why he did not ask God Almighty to turn the heart of the king, and his ministers, and the people towards himself. I have the honour to be that man who through the power of prayer was the cause of the conversion of Mr. Stanton, American Secretary for War. I felt bound to offer up a prayer for him, and afterwards I went to him and told him of it. He said, "It is a queer thing, for seven days my mind has been occupied with the thought." I said, "I don't know what is coming, but I think you have no time to lose. God Almighty wants you to give Him your heart." He asked me to lead in prayer, and I did, and he broke into tears and was converted. God Almighty can touch the heart of a ruler as well as of a private person. Some time ago a Convention met in Italy and prayed for its rulers. Three days from the time the Convention bowed in prayer for the ministry and King of Italy, Count Crispi, who has done more to break the power of Romanism than any other man, said in a speech, "We must lean on God." Every paper in Italy opposed the speech, but Crispi stands to it. Was it an answer to prayer? I think something in this form would do.

Dr. Fulton suggested that a memorial be sent to the crowned heads of Europe on the observance of the Lord's day.

Let it go, said he, winged with prayer to the potentates of the earth and the people of Europe, and I believe our Sunday school work will begin a new era and a new mission.

Mr. P. B. Bryce (*Glasgow*): This is a mightily important matter that has been submitted to the Convention, and I do not think it would be wise to do anything impulsively. I move that it be remitted to the eleventh session of this Convention, and deliberately looked at and disposed of by the Convention itself.

Mr. B. F. Jacobs: I am greatly surprised to see Dr. Fulton to-night. I have just seen a young brother from New York, who has called my

attention to the fact that an international Sabbath Convention has been called to meet in the City of Paris in October this year, and we are not going to wait for the eleventh session. This brother has been resident for seven years in Paris.

Mr. ANDERSON (*Paris*): I feel proud to appear before you to-night. I come from the American Sunday schools in Paris, and many Americans who have come to our schools have said what a pleasure it was to find a really first class Sunday school there. I received a letter a few days ago saying that the World's Convention called together in Paris, under the permit of the French Government, would meet on the 13th of September, and I had been nominated as one of the delegates for the United States. I think that movement will bring forth great results. Before we can do any really Christian work in Europe we must have Sabbath observance. Now you cannot get at the natives, because they take that day for their own enjoyment. We are going to make a great effort to let this Convention have a great effect in France, and all over Europe. Leon Say and many of the deputies have taken the Convention up, because they have recognized from a social and political point of view that it is necessary to have one day of rest. In Paris to-day there are nearly 500 young men and women studying art. They come from pure homes and Christian families, and they have no idea of doing that which is wrong; but most of them are without means, and they are obliged to seek what lodging they can find, and they are drawn amongst temptations which people have no idea of who have not lived artist life in Paris. The result is that not 5 per cent. come into the church or attend religious instruction. There is no place where a man can drift as he can in Paris. That they do drift we have many lamentable instances before our eyes. They go back to America, and there they have great influence. Nobody will deny the influence of art on life, and of the life of the artist on his work. We do not want a Continental or French Sunday in America. There are young men to-day having the greatest influence in art who are holding their studio receptions on the Sabbath day. My idea is to have an organization in Paris to get them together when they come to that city and keep them under the same influences they were under at home. Any one who goes back to America, and knows of artists coming to Paris, who will send us their name, we will see if we can keep them from drifting in that direction.

Mr. GREEN (*Manchester*): I move that the paper read by Dr. Fulton be referred to the executive committee called to meet to-morrow morning, and that Dr. Fulton be invited to meet them there.

The Rev. DR. HALL: I second the motion. This question, touching as it does international interests and relations and many delicate matters, the form in which it is to be put is of the greatest moment; therefore, I hope the executive will carefully consider the whole matter.

The motion was carried unanimously.

The session was closed with prayer and the benediction.

THIRD DAY—SEVENTH SESSION.

THURSDAY MORNING, JULY 4TH.

THE WORK IMPROVED.

THE VALUE OF EXISTING SUNDAY SCHOOL ORGANIZATIONS.

THE President (Mr. F. F. Belsey) occupied the chair. After a brief service of song and prayer,

The PRESIDENT said: Before we proceed to the business of the Convention proper, we shall be happy to avail ourselves of the interval by hearing any remarks brethren may have to offer on the work we have been doing. A dear friend from Paris who was interesting us last night with some observations is, I believe, wishful to submit to us a resolution bearing upon a very important Convention to be held in Paris, in connection with the better observance of the Lord's Day. I suggest that we use part of the interval in listening to any remarks Mr. Anderson may have to make to us on the subject.

OBSERVANCE OF THE LORD'S DAY.

By MR. ANDERSON (*Paris*).

I attend the Convention as a delegate from France, being a member of the Sunday school committee there, and I am also a delegate from American Sunday schools. Therefore, I come from the two great Republics of the world. I am in England, the land of my ancestors, where you find as much liberty, equality, fraternity, written on the hearts of every true loyal subject, as you see engraven on the front of public buildings in France. We are assembled here as people above all peoples, as belonging to the kingdom that is above all kingdoms—the people of God and the kingdom of heaven. We are to represent that, and I feel it to be the greatest honour to be a fellow-worker in this great cause. In connection with that great cause a subject came up last night which seems to have the widest and most practical bearing of anything brought before the Convention, viz., the Observance of the Sunday as the Lord's Day. There is no help for a Sunday school like

that of having a Sunday. I have been appointed a delegate to a convention to be held in Paris for the purpose of bringing before the country and the world the necessity of recognizing Sunday as the Lord's Day; and I should like to be able to convey the feeling of the World's Sunday School Convention on that important subject. A resolution will be brought forward, which no doubt will meet with approval, and we shall be helped to carry on the work. On my return to America two years ago, I noticed a decided falling-off in the observance of Sunday. The last Sunday I spent there with Mr. David Alexander, son of Dr. Alexander, with whose works we Sunday school workers are no doubt familiar. There was a lawn tennis club, and as we were coming from church we saw people dressed in lawn-tennis costume playing at the game. That was on a Sunday. Public opinion would not have allowed that ten years ago in America. The attempt to throw open picture galleries and museums on the Lord's Day may seem, at first, a small matter; but it is the thin end of the wedge, which may be driven right against one of the Divine commandments. God has told us to reverence the Sabbath Day. I do not see how we are to get the children together to teach the Sunday school lessons, if the sacred day is broken in this way. In France, during summer months, when outdoor sports are possible, and are indulged in, Sunday schools are frequently closed. These facts are very painful. Without the observance of Sunday it is impossible to carry on Sunday school work. Therefore, I say, we must have Sunday for the Sunday schools, and Sunday schools for the Sunday.

The PRESIDENT: Mr. Anderson will probably submit a resolution in the sense of the speech we have just heard for the consideration of the executive committee at the proper time.*

Mr. HITCHCOCK (*Australia*): We are fighting this same battle of the Sabbath in Australia, where many people will not recognize Sunday from a religious point of view. In order to influence these persons, it appears to me that we must keep prominently before them the idea that the Sabbath is a day of rest. Even secularists will admit the force of the plea—a day of rest from labour. As Christian people and Christian workers, we have, many of us, grievously sinned by using railways and tramcars on the Lord's Day. Wherever we have advocated this question of Sabbath observance, that inconsistency has been thrown in our teeth to the great detriment of our action. Let us, who are in this Sunday School Convention, be faithful in this particular, and make up our minds never to do any unnecessary work on the Sunday, and never to do any travelling on the Lord's Day. We find that, on the outside public, example has greater influence than precept. Fully convince the people, whether Christians or not, of the wisdom and advantage of Sunday as a day of rest, and, depend upon it, we shall then do

* See Appendix for resolution ultimately adopted.

away with a large amount of the Sabbath desecration which we now so much deplore.

Mr. GEPHART (*Pennsylvania*) : One of the things we find necessary in our country in order to make the Sunday school attractive is to provide a comfortable building in which to hold the school. For our school we have a better building than we have for the church. The result is that the children like to come to the school. I believe that is also the case with the Bethany Sunday school in Philadelphia, which is one of the largest schools in the United States. They have a large comfortable building on the first floor, adjoining the church ; it is nicely lighted, comfortably seated, and attractive in every sense of the word ; so that children delight to come there. I believe the lack of comfort is one of the obstacles in the way of schools in England, if there are any obstacles. I went to several in Liverpool, and noticed how unattractive they were. I am satisfied that proper attention to such matters would advance the attendance one half. One of the questions, therefore, we have to study is how to make the place so attractive to the children that we shall not be able to keep them away. Money would be well spent on improvements in that direction.

Mr. SAWYER (*Brighton*) : I rise to speak to one point, and that is the persistency with which we, as Sunday school teachers, should keep up a work we have once begun. I am led to offer that remark by the appearance of a map of New Jersey hanging at this moment in front of the gallery of this hall. Born at Brighton, I continued there, as a teacher, for several years, and afterwards as superintendent. In God's providence I went to a certain part of New Jersey. I was on a farm with my father, which he had purchased. I found no Sunday school there, nor near. I felt it was not right, and so I begged the loan of the old school-house, near to the farm. I gathered teachers and scholars, and then the library. In God's providence, I afterwards moved to New York, and there continued as a superintendent until I left America, and returned to Brighton, where I have remained connected with Sunday school work now for forty-four years : and now I have been asked to be president of the Brighton Sunday School Union, which office I have very willingly accepted. My point is, wherever we go, let us be at work for the Master ; for, no matter whether we be sent hither or thither, He is sure to find us something to do.

EXAMINATIONS FOR TEACHERS AND SCHOLARS.

By Rev. T. W. HOLMES (*Sheffield*).

For many years it has been my pleasant but laborious duty to examine a great number of papers in connection with the Sheffield Sunday School Union Examinations. These examinations, which are divided into junior, middle, and senior divisions, are very popular in Sheffield. It is of my experience in connection with the last of the three divisions of which I

am going to speak. You will remember the saying of Jean Paul Richter, that every man's opinions about education would be valuable if he only wrote what he did not copy. The principal, I should perhaps say the only, value of what I have to submit to the Convention is derived from the fact that it is the result of my own experience. When some thirteen years ago I had a bundle of the senior examination papers to go through, I was struck with the pathetic ungainliness of the handwriting. It told of limited opportunities of education, and of disheartening difficulties resolutely overcome. It revealed also the fact that the examinations had awakened an immediate interest in the very people we expected to reach last. Gradually, as years went on, the influence of the improvement in general education caused by the development of the Board school system made itself felt. The old style of handwriting became almost a curiosity. It became plain that the earliest papers had just caught and retained the impression of a vanishing era. The later ones bore traces of the arrival of a better educational epoch. But it was not all gain. If we missed the cramped mechanic style of writing, we missed something else also, and not without regret. In the early days the answers were often as quaint, original, and unconventional as the penmanship itself. There had been flashes of a homely wit, outshining a rare gift of humour, worthy of President Lincoln himself. The replies in those primeval papers were the ripe fruit of the devout but uncultured imagination, as little artificial as the blackberries that grow on our yet unenclosed English commons, or the wild roses of our untrimmed but picturesque hedgerows; such proofs of original thinking became gradually and noticeably more rare. You have all seen the specimens of handwriting that hang at the door of the country writing-master who takes private students: "This is a specimen of my handwriting before taking lessons." This formula is signed by a number of pupils. Each signature is usually as full of character as the autograph of Queen Elizabeth. Afterwards come a number of specimens of "our handwriting" after the receipt of ten lessons, all faultless and all alike. The thick strokes all swell out at the same spot, and the hair strokes all slope forward at the same angle, but all trace of individual character has vanished. Now, since Sunday school examinations have entered upon the era of little text-books, individuality in the answers has displayed a lamentable tendency to vanish.

There has been the usual result of the temptation to cram when the opportunity has presented itself to the young teacher and the younger student. There is now more mere memory work, more uniform repetition of the same phrases than in the earlier times. There is more accuracy within certain defined limits, but there is less evidence of the working of the individual mind, less stirring of the imagination and quickening of the thoughts of the students themselves. There is now little or none of that homely, if sometimes far-fetched, speculation which showed that the student's mind was at work. There is too often nothing far-fetched—not farther than the nearest, or cheapest, or most highly

recommended text-book. Now, I do think our gifted brethren, who are continually producing text-books that bring into smaller and yet smaller compass the amount of information required by the student to enable him to answer the questions set, might let us alone for a little while. At any rate, they might leave us a little more dependent on the study of the original text-books themselves, whose existence seems too often to be forgotten. I am often asked for example, "Where can I find the best handbook on Christian doctrine?" by anxious inquirers, to whom I usually reply by recommending a little work published in England for 1*d.* called the *New Testament.* To other friends who ask my advice as to obtaining a convenient text-book on Early Church History I generally recommend a little work called *The Acts of the Apostles.* My friends, I notice, often seem astonished that they had overlooked these publications.

By this almost universal use of text-books the answers, which are in the very language of these labour-saving manuals, present a uniformity which reveals little concerning the student except his possession of a good memory, and nothing of his teachers beyond a faithful and undeviating adherence to his text-book. The memory, it is true, is crammed with facts, often rootless and but slightly adhesive, for there is no evidence that the facts have stirred the imagination or quickened the heart. There is no spontaneity.

I have seen in one of our provincial workhouses a mechanical arrangement for the musical accompaniment of pauper psalmody. It consists of a box, with a slit on one side and a handle on the other. In the slit are pushed pieces of cardboard with holes in them. Then the handle is turned by the presiding, and generally very melancholy-looking, pauper. Something, supposed to be music, comes out when the handle revolves.

The cards are perforated by a machine which at a blow can as easily perforate fifty as one. It is very expeditious and very economical, but it has one drawback, the music is execrable.

We are in peril of approaching the poverty produced by the skill displayed in the method of perforating cardboard by the almost exclusive use of text-books, which leave nothing for the personal influence of the teacher in the instruction, nor any room for the play of the student's own mind. This is our rock ahead. What we should seek is not the production of an artificial memory, out of which the facts slip away for ever after a few months, but an intelligent acquaintance with the Scriptures that will enrich the whole future life of the student. All we ask for, therefore, is to be severely let alone for a while by those very clever and well-meaning brethren who are endowed with an almost supernatural facility and fecundity of mind for producing manuals, handbooks, and helps.

The result of the examinations has been conspicuously manifest in two directions. The numbers who failed in the earlier years of their

institution made thoughtful teachers concerned and anxious as to the quality of the instruction given, and their failures tended to inspire the pursuit of plainness, directness, and lucidity in the teaching.

It lifted almost immediately the standard of teaching in the Sunday-schools by revealing its previous unsuspected weakness and defects. So far as the students themselves are concerned, it awoke in the more thoughtful of them an interest in the Holy Scriptures they had not previously felt. Books on Palestine, Egypt, and the Gospels were sought for and eagerly read, and the little sketches that have adorned the margin of many a set of papers prove how firmly and accurately the localities had become impressed on the memory of the best students. I can speak in the highest terms of the good accomplished by these examinations.

They have had some unexpected results. In my neighbourhood they have put down the mighty from their seats, and exalted those of low degree. The chief honours have been carried away by a village school some nine or ten miles from Sheffield, where the people are without any of those aids to culture in the shape of free libraries, athenæums, and music halls, which leave so many people fools.

There, where the scholars have to tramp through dark and miry lanes in the winter time, the work of preparation has been done so well that for several years the school has won the "blue ribbon" of the examination, namely, a certificate that it stands at the head of all competitors. I have only been able to speak in the broadest outline, but I am glad to have been permitted to commend these examinations to so large and representative an assembly of fellow-teachers from all parts of the world.

In this Convention we meet to help each other. We have no other rivalry, and the presence of so many of our kin from beyond the sea, generously bringing us their latest suggestions and experiences, reminds me of a lovely old Jewish story of two brothers.

It is said that their father, when dying, divided his land betwixt his two sons, and that about a year after his death one of the brothers, walking with a grateful heart in harvest time across his own land, came to the conclusion that his brother's sheaves were neither so numerous nor so heavy as his own. He was not aware that his younger brother had done the very same thing, and had come to exactly the same conclusion. The next night the elder of the men went to his own field, and, putting a bundle of the ripest and finest sheaves on his shoulders, started for his brother's field, to put them, as he hoped, unobserved among the other sheaves that stood there in the solemn and beautifu moonlight. As he passed down the lane with his head bent under his burden, he suddenly ran against somebody also carrying a burden up the lane. The two burden-bearers staggered back a pace or two through the collision, and dropped their sheaves. Then the brothers looked into each other's faces and discovered that each was doing the same

thing, and that each had been moved by the same generous spirit. Here we meet also as brethren—the elder and home-staying brother with his homely wit, and the younger with his delightful vivacity and youthful freshness; and in this Convention we pause and put down the burden of the sheaves we are carrying each to enrich his brother's harvest. My contribution is not a sheaf, but only a gleaner's modest but honestly acquired handful.

NORMAL AND TRAINING CLASSES.

By Mr. W. H. Groser, B.Sc. (*London*).

Each epoch of human progress appears to be characterized by the upspringing of great questions, theoretical or practical, which assert their claims to an immediate and satisfactory answer, and which absorb for a time the chief thought and interest of the public. It is so in the realms of science, politics, philanthropy, and religion, as every diligent student of history well knows. It is not needful, however, to supply illustrations from spheres outside our own department of Christian thought and action. The Evangelical revival of the 18th century pressed home upon the consciences of Englishmen the great question of the Relation of the Church of Christ to the World around it, with a force and directness which could not be evaded; and no aspect of that question excelled in breadth or importance that which was represented by the inquiry,

"WHO SHALL TEACH THE CHILDREN?"

The answer was furnished by the Christian zeal and intelligent philanthropy of Raikes and his early coadjutors. The modern Sunday school, at first somewhat amorphous, crystallized in the course of a few years into the form in which we see it, that of associated "groups" or "classes" in one organization, combining happily the advantage of both the collective and the individual systems of instruction. Its outward aspect has thus remained unchanged; but its inward development has been great and salutary. Originating as an eleemosynary—one might even say a remedial—agency for the suppression and correction of juvenile ignorance and ungodliness, it has by slow degrees obtained its rightful position as the Church's chosen mission to the young, irrespective of all social distinctions—a mission parental and educational, as well as Evangelistic, and limited by no conventional barriers whatever. A few of the pioneers of the enterprise discerned this capability from afar; but the Church of Christ in England (though not in the principality of Wales) has been disastrously slow to learn the lesson. The aroma of public charity which surrounded the cradle of the English Sunday school still affects, with the pertinacity of hay fever, the sensibilities of not a few good Christian people. They are able to detect a

trace of primitive ragamuffinism in the most advanced of 19th century Sunday schools.

> "You may break, you may shatter the vase, if you will;
> But the scent—*not* of roses—will cling to it still."

So they manifest their sympathy with this benevolent work by a very modest annual subscription, a bland attendance at the Anniversary Sermons, and a systematic absenteeism, on the part of themselves and their children, from the sphere of the "benevolent work," during the remainder of the year. Across the Atlantic, and on the continent of Europe, and in those distant colonies more recently founded by our kith and kin, the escutcheon of the Sunday school bears no bar sinister, and no shadow has fallen on the promise of its lusty youth. For the *future* of each and all we have no fear: "He that believeth shall not make haste."

About half a century rolled by before a second question, the correlate of the first, came prominently to the front in the world of religious education. Logically regarded, it ought to have taken precedence of the former, for it propounded the inquiry,

"WHO SHALL TEACH THE TEACHERS?"

But human progress moves not by way of syllogism, and it is a noteworthy fact, though time forbids our enlarging upon it, that at each stage the secular movement followed rather than prompted the religious one.

Confining ourselves, therefore, within the narrow limits of our allotted theme, we may record that the first definite attempt to organize a plan of instruction for Sunday school teachers was on the "mutual" principle, and took shape as a "*Preparation Class*," just forty years ago. It assembled weekly in the then committee-room of the Sunday School Union, 60, Paternoster Row, under the presidency of its earnest and devoted originator, the late Francis Cuthbertson, an active and useful member of the committee. This representative association of teachers became, during the first seven years of its existence, the parent and pattern of many others, all established, though under slightly different names, on the principle of allotted departments to different members, and a mutual communication of the knowledge thus acquired, the lesson for the succeeding Lord's Day afternoon, as found in the Union "List of Lessons," forming the invariable subject of consideration. The simplicity and flexibility of the scheme, and its direct connection with each returning Sabbath's labours led to its speedy transplantation across the Atlantic, as well as to the Continent of Europe and the British Colonies, while its vitality has stood the test of forty years; so that one might hazard the conjecture, in the absence of complete statistics, that of existing classes, designed in various ways to fit Sunday school teachers for their work, three-fourths would be found to follow,

more or less closely, the Cuthbertsonian type, while of these some have attained a magnitude and vigour undreamt of in the old rooms at Paternoster Row. Thus arose the modest association known to English teachers as

THE "PREPARATION CLASS."

Its adoption by many local unions and individual schools brought prominently into view both its advantages and its defects. Among the latter it was observed that, while admirably adapted to furnish attending teachers with Scripture facts, doctrines, and practical lessons, it gave but little help in the selection and arrangement of the raw material thus gathered.

A diligent member of such a class would, like King David of old, accumulate no little store for a building yet to be erected; but it seemed to need a Solomon to design the sacred edifice, and rear it on high, from the foundation to the top stone. Thus far no Sunday school Solomon seems to have arisen; but in the fall of the year 1856 several appeared contemporaneously in Pimlico—then a semi-rural suburb of south-west London. While heartily approving of the collection of Biblical material at the weekly meetings of a preparation class, they averred that in their judgment more young and inexperienced teachers failed through ignorance of method than through lack of Scripture knowledge. To remedy this defect, they proposed to give demonstrations of teaching by means of oral lessons in public to actual classes of Sunday scholars. With the assistance of several able and earnest members of the Westminster Training College in the neighbourhood, an extremely valuable course of meetings was arranged for and excited deserved and continued interest. The actual lessons given were in many cases made the subjects of friendly criticism by the other members to the benefit of all concerned, and alternating with these were lectures and addresses on Biblical and educational topics. The founder of this movement was the late estimable Richard J. Brand, for many years a member of the Parent Committee. Another stage in Sunday school progress had thus been reached by the establishment of the first

TRAINING CLASS

for teachers.

The next step that suggested itself was the union of the two objects—the gathering and distribution of material and the acquisition of right methods—in one organization. This was proposed, and a rough outline sketched, by the father of the present writer, in a paper written for a local conference in the year 1857. The Committee adopted the suggestions of their colleague—then and for many years after one of the secretaries of the Union, and determined to establish a composite class, in which, as the prospectus stated, "a course of training in the theory and practice of teaching" should "be combined with special prepa-

ration of Sunday school lessons." Accordingly, a preparation class was held once a month, while demonstrations of teaching, lectures, written sketches of Bible lessons, and other kindred topics, occupied the other evenings of meeting.

So fully had this form of teacher-training commended itself to metropolitan teachers, that this Class has continued to be held with scarcely any intermission until the present time, and has reproduced itself in various other localities in town and country.

It may be noted as an interesting fact that these classes attracted the special notice, and won the enthusiastic support, of the late Mr. R. G. Pardee, the worthy representative of the New York Sunday School Union, and by his earnest advocacy the movement was brought under the notice of many workers on the other side of the Atlantic. Shortly after this, the first permanent American training class was commenced in Chicago by our highly esteemed friend and co-worker, the Rev. (now Bishop) J. H. Vincent, whose active and fruitful mind expanded and elaborated the engagements suitable for such an organization in a degree surprising to slow-thinking Englishmen. For example, I need only refer to his volume entitled "Sunday School Institutes and Normal (or Training) Classes," published in New York by Carlton & Lanahan in 1872.

Various efforts have also been made by Dr. Vincent and other leading workers in the United States, and by some members of the Sunday School Union Committee in England, to render training class exercises more definite and systematic by providing limited courses of lectures, lessons, and conversations, extending over the winter months of one, two, or three successive years, so as to give a somewhat connected view of the chief Biblical and educational facts and principles important for the mental furniture of the teacher; and in some of these a full measure of success had been attained. It must be regretfully confessed, however, that here, as in so many other cases, those who most need the proffered aid are the least conscious of their own deficiencies, and the least ready to avail themselves of its benefits.

A yet further stage in the work of associated training was reached in this country about the year 1862 and in America some five years earlier, the two movements being quite independent in origin and differing somewhat in plan and detail. I refer to the

NORMAL CLASS

scheme as outlined by Dr. Vincent, in the little work already quoted, and by the present writer in a pamphlet called "The Introductory Class," the name first proposed by way of distinction from those above mentioned. Originally designed to take such scholars from the senior departments of our Sunday schools and young persons from our congregations as were willing and desirous to engage in Sabbath teaching, and to prepare them, in respect to both matter and method, *before* entering

upon the work, it was fondly hoped, at least by the English proposer, that a panacea had been discovered for the only too common evil of imperfectly furnished teachers. Take them in hand, it was urged, before they have encountered the difficulties of the work, instruct them in the *what* and the *how*, and you will save them from many untoward blunders and many bitter disappointments, and preserve for long and useful labour some who would have retired in failure and chagrin.

Experience has shown that it is easier to originate an educational idea than to make it germinate in the minds of others. A thought, like a seed, demands many favouring conditions for its development, and in this country some such conditions have been found; but here and there superintendents, not always the most receptive or far-sighted of men (I speak as one of them) have looked but coldly on a plan, which seemed to delay the thrusting of youths and maidens into positions for which they were but imperfectly prepared, but which the exigencies of the school demanded should be occupied by somebody! Some senior class teachers have opposed the scheme on the ground that their scholars were learning to teach while under their care, forgetting that the methods, as well as the matter, must needs differ with pupils of widely different ages and attainments. And thus the Normal Class movement had to be so broadened in its aims as to include actual teachers as well as intending ones, and it is seldom that a single school is able to maintain such a class without such expansion. In this combined form, however, some good and successful work has been done during the past twenty years in giving limited but systematic courses of instruction to teachers and senior scholars. It is a pleasure to mention the names of Mr. Gough of Bristol, the late Mr. B. Pask, of the London committee, and our able friend and colleague Mr. Alfred Sindall, whose Normal Class, meeting weekly during the winter months in the Lecture Hall, Old Bailey, has been attended with gratifying success and annually extending usefulness.

I am not at all sure that I shall not trespass beyond my province, if I refer to any modes of teacher training which are not of the collective and associated kind. In justice, however, to my colleagues, I must just venture to state that, in view of the still inadequate attendance on the part of English teachers in general, at preparation training, or normal classes, the committee have carried on for several years a system designed to promote private study where no such classes exist. It bears the title of the

"NORMAL STUDENTS' ASSOCIATION,"

and encourages and directs teachers in short courses of reading; certain text-books on Biblical subjects, and on the principles and art of teaching being supplied at a small expense. Sets of questions on these works are supplied to students, to which answers are sent in writing to an appointed examiner, by whom certificates are awarded at the close of

each course. The movement is one which deserves every encouragement.

To the

CORRESPONDENCE CLASSES

in Greek and Hebrew, as to those held on the premises of the Union for the oral teaching of these languages, I can do no more than give this passing reference, as evidence of continued progress on the part of the committee of the Sunday School Union in the endeavour to answer the question which was adverted to at the beginning, "Who shall teach the teachers?"

I know no valid reason why such classes as we have just tried to sketch, meeting for a comparatively brief period, and occupying themselves with a limited but definite and systematic course of study, should not be established wherever the desire for help exists. Professors, pastors, and trained teachers in public and private schools, are found both able and willing to distribute of their stores of knowledge, Biblical and educational, of which most encouraging proofs have been given during the last few winters in various parts of the metropolis. The real need is a deeper conviction on the part of Christ's disciples that they are not only permitted, but solemnly bound to give the best of their knowledge and the best of their skill, intelligence, and self-discipline to whatever work they attempt in His name. There is too much of base metal, even yet, in the temple furniture. What is called for everywhere among Christian men and women is a nobler conception of Christian service, and among our fellow workers and ourselves, a loftier elevation of "the Sunday school idea." Without these our wisest plans are mere words, and our most finished organizations inoperative. "More light!" was the prayer of the German poet-philosopher as he neared the eternal world; "More light!" should be the daily and hourly prayer of every toiler in Christ's kingdom, whose poems are little children, and whose philosophy finds its centre in the Cross.

"Darkling our good forefathers went
The first steps of the way,
'Twas but the dawning yet to grow
Into the perfect day.
And grow it shall; our glorious Sun
More fervid rays afford;
The Lord hath yet more light and truth
To break forth from His Word.

"O Father, Son, and Spirit, send
Us increase from above;
Enlarge, expand all Christian souls
To comprehend thy love;
And make us to go on to know,
With nobler powers conferred,
The Lord hath yet more light and truth
To break forth from His Word."

The PRESIDENT: At the meeting last night a resolution was passed, asking the executive committee to prepare a memorial to the crowned heads of Europe from this Convention setting forth the evil effects of non-observance of the Sabbath in their dominions.

The Rev. Dr. HALL read the memorial prepared by the executive committee, which, after a brief discussion as to some words and phrases, was unanimously adopted.*

At the request of the President, Dr. HALL led the meeting in prayer for God's blessing on the memorial. After the singing of a hymn, the next paper read was on

PAID AND VOLUNTARY SUNDAY SCHOOL MISSIONARIES.

By Mr. BOSTON W. SMITH (*Minneapolis*).

I notice the three letters, "U.S.A.," following my name in the programme, and I thought I would like to add one more to them, the letter "E.," so that they would read "U.S.A.E."—United States of America and England. For I come to you as an Americanised Englishman, having had the good fortune to be born in John Bunyan's county; but they caught me while I was quite young, and took me to America. This brought a little incident, which occurred in my missionary work in Minnesota, to my mind. I had been talking at one of our Sunday schools about boys and girls earning the money they give for mission objects; I believe they ought to do it. I suggested various ways in which it might be done. On the following day I got on board a train, and saw ahead of me there a little boy, about eight years of age, who kept looking at me as though he wanted to come back to me and talk. I called him to sit beside me, and he said, "Ain't you Uncle Boston?"—that's what the boys and girls call me—I said, "Yes." I asked him where he was going, and in his stammering way he replied, "Up north, into the wheat fields of Red River Valley, to pre-empt a farm." "Have you any money to invest in land?" He pulled out his little pocket-book, and emptied nineteen cents out of it. I told him he had better be careful about allowing people on the car to know how much money he had. The little fellow looked up into my face and said, "I—I—I know you." "What do you know about me?" "You were at our Sunday school on Sunday." "What are you going to raise on the farm?" "Wheat and oats and corn, and I'm going to raise some for you." I said, "That's good;" and I thought my sermon was going to take effect. "What are you going to raise for me?" "I guess I'll raise you a chicken." "What kind of chicken are you going to raise for me?" "I guess I'll raise you a rooster." "Well, what good will a rooster do

* See Appendix.

me, I'd like to know?" "Why, what good will he do you; c—c—can't he crow for you?" I wish I had the rooster here this morning to crow for Queen Victoria and the 4th of July.

I began my voluntary missionary work in Illinois. Mr. Jacobs came to a Convention, and said, "They're all dead in Madison County; they don't do anything for Sunday schools down there." I had a young fellow with me there, and when we went away we went to our employers, and said we wanted a week off. We got it, and went off on the Monday morning early, and travelled all over the county, and visited every township, and at the next Convention we came up as a banner county for Illinois. That was my voluntary Sunday school mission work. As we look at the great need in our rapidly developing country, we see that we have to go on further and more rapidly, with men who are more fitted for the work to lead the advance.

The American Sunday School Union has done a great and wonderful work: but, dear friends, the work is growing so rapidly, that the denominations are beginning the battle; they must take up the work. Now, look at this map of Minnesota; you see how little it is in the United States, and yet it comprises over 83,000 square miles. I want to say, before I speak of that map, that, though I am engaged in denominational Sunday school work, I defy you to find a man, woman, or child, who has heard me say a word against any other denomination. We can work together on denominational lines, and I believe the time is coming when we must work on those lines.

When I went to Minnesota nine years ago, we had 154 Baptist chapels there, but only sixty-six Sunday schools, which I marked on the map in crimson spots, and I asked if that ought to be. I found on inquiry that there were forty-seven chapels that reported no Sunday school work at all, and I thought, if a Baptist chapel had no Sunday school, it must be a very dark neighbourhood, so I marked those places with a black spot. Then there were thirty-one places where the Baptists, Congregationalists, and others joined in a united school, and those I marked with a green spot, and this is how the map looked. Now, the work of a paid missionary is to go to these places, and improve the schools by holding meetings, and so on. God has greatly blessed His work in our hands, and in our schools there have been young men who are now studying for the ministry, others who have had their ambition raised, and have fitted themselves for other places of usefulness, and you don't know the need we find for them. The day before I came from my home there were twenty-eight urgent letters on my desk, to ask me to go to needy districts.

We want a training school for the missionaries, like those at Springfield and Northfield, and we need to pay the men. I tell you, dear friends, a man's time is worth something. You are aware that people get large salaries in ordinary business life—some of them. Some ministers do not get more than £150 in twelve months, some not so

much as that. One I knew received only fifty dollars in money during fifteen years, and could not have lived but for his little farm. We want to get these missionaries free from their work to go into the great field.

When I began work in Minnesota, I said we will see if we cannot change the look of that map, and so set to work to get rid of the green and black squares. I came this morning to bring the result of this work for the past eight years. We have had to work in all sorts of ways. Down in the south-west corner of the State there was a man who moved into one of the new parts where there was no church, no building or hall, no place where a Sunday school could be gathered. This man, however, organized a Sunday school on the shady side of his house during the summer, but that could not be done in the winter. He said he must do something to keep up the school, and so he wrote to the superintendent of the railway at St. Paul. The superintendent wrote back, "The rear car of our express shall be side-tracked, and you can hold your Sunday school in that." So the school was carried on in the car. The result was that that winter ten or fifteen young people were led to Jesus Christ, a church was organized, and you would now find there a neat little meeting-house, and a prosperous church which had sprung out of that Sunday school car.

Some time ago I was talking with a business man of New York, who said he believed in paid Sunday school missionaries, and believed that the money he gave to aid them was a good investment. He also asked me what we were doing, and how we were doing it. I went home with him to his house, and told him what he wanted to know. That gentleman said to me, "Put me down for a thousand dollars this year." He said it was the best investment he could make.

Another instance in the Red River Valley. I was helping a pastor near Manitoba, and we were going to visit some parishioners. There was a bitter wind, and the pastor said he did not think it would do any good going across the prairies. I said we would go, and presently we came to a deserted farmhouse. We asked some people where Mr. and Mrs. St. Clair had gone, and were told they had gone into winter quarters. We went to the river, and came to what looked like a bare yard with fowls in it, and also saw what appeared to be a square hole in the river bank, facing south and covered with branches, from which a girl about nineteen came and called the pastor. We went inside, and the branches used for rafters had sprouted, and a bird in a cage amongst them gave a hearty welcome. We talked about Sunday schools, and Mr. St. Clair said there were no people there to form a Sunday school. The family consisted of father, mother, and nine children, and I asked what more they wanted to start a Sunday school. I gave them some papers, and the school was organized. The father was elected superintendent, the mother vice-superintendent, the other children officers, except the baby, who was left in the Infant class. A year ago last December I was at the dedication of a meeting-house

where the family lived, when a good woman came up and said, "Do you remember the river-bank Sunday school? You led to good times for us. The three eldest children were led to the Lord, and all the rest have been brought to Him, except the baby, and I guess he will be converted soon."

I also visited in the central part of the State, and the pastor and I went to a village sixteen miles across the prairie. He asked me what I had come to that place for. I said to organize a Sunday school and help his work. He replied that I might as well go to my next appointment, as I could do nothing there. I asked him if I could have his chapel for a meeting, and he told me I could, and we then agreed to divide the village between us, he to go one way and I the other, to work up a congregation. I had not gone more than a block when I saw some boys playing base-ball. I stood and watched them, my fingers itching to get hold of the ball, for I used to play once. At last I said, "Boys, can I have a hand in this game?" In a little time I was at home with the players. After the game, as we stood round talking, the captain came up and asked if I played regularly. I said I was out of practice, and he said, if I played like that when I was out of practice, what must I do when I was in practice. He then asked me if I would play for them in a match the next day, and I said I would let them know in ten minutes. I went to the parsonage, and found the parson there; his face lighted up with smiles, and he said: "We are going to have a meeting to-night; the people are all glad you have come. What have you been doing?" "Playing base-ball." "Is that what the Society sent you here for? They shall hear of this." I said, "The boys want me to play in a match for them to-morrow; hadn't you better put off writing till you know the result? I have come to ask your advice about going." He said, "Are you going?" I said, "Yes." However, I went the next morning, and I never played so well in my life, and we won the match. The captain said they owed the match to me, and asked what I was. I said, "My friend, I am a Sunday school missionary." "Are you a preacher?" "Yes; and I have come to encourage the pastor of this little church, and help him in Sunday school work." The captain took off his cap, and said, "Boys, come here. Stranger, if you want any help in the Sunday school business, just call on us."

What was the outcome of it? Two of those men are deacons in the church to-day, and another is trustee. Whenever I go there they ask me to go a day before, so that we can have another game at base-ball. You will remember we put sixty-six crimson spots on the map I showed you, and I put a fresh one for every new school. Now, instead of the sixty-six schools, we have 201 Baptist Sunday schools, and in these schools there are gathered every Sunday 16,500 scholars for the study of God's Word. That is not the best of it. The other denominations would bear just the same record if they would speak. The Presbyterians have a Sunday school missionary, and the Con-

gregationalists have theirs, and we work together, and meet in blessed conventions, sometimes at one church and sometimes at another. During the last four years more than 2500 of our young people, boys and girls, have been converted, baptized, and brought into the churches. God have all the glory, and give this blessed Sunday school mission work a place in our hearts! The other day a man heard about the work, and sent his cheque for 36,000 dollars to help it on.

The PRESIDENT: We can draw one moral from this speech. That is the kind of work we want our Continental Sunday school missionaries to do. We want our new Sunday school secretary in India to do the same work amongst the Hindoo villages. Let us make this Convention the starting-point in renewed interest in this work on the Continent and in India. Dear friends, we have arrived at a most historical day, and Time, the healer of all things, enables us to look back calmly upon it. I was at the old South Church in Boston the other day, and I was shown relics of the Revolution, and some referred to the shooting down of the citizens by the soldiers of King George. They attempted to hurry me by these, but I said we had had to face the redcoats on our own side now and then. Now, we can together look back and see that the daughter left the mother, but did not lose her love; they still hang together. I wish to move this resolution:—

"The English and Colonial delegates at this Convention congratulate very heartily their American brothers and sisters on this auspicious day, and trust that the anniversary, spent in this country and under these happy circumstances, may be fraught with many happy reminiscences."

Here, with the Union Jack on one side and the Stars and Stripes on the other, I will ask you to stand up and sing two verses of the American national anthem, and then I will ask our American friends to join in a verse of "God save the Queen."

The hymns were sung, and cheers given for the Queen and the President of the United States.

The PRESIDENT: On this day, when this union of hearts has been so happily proclaimed, I am going to ask Mr. Jacobs to take the chair for the rest of the session, and, no doubt, it will be a relief to the Convention for him to do so.

VISITATION OF LOCAL UNIONS AND SCHOOLS.

By Mr. B. L. GREEN (*Manchester*).

In introducing the subjects now to be submitted for consideration, it is desirable to notice that they are placed in the programme of the Convention under the general heading of "THE WORK IMPROVED," and not either with "THE WORK REPORTED," or "THE WORK EXAMINED." We are called upon to deal with them as among the existing organizations of great value, *but capable of improvement.* No

one familiar with the history and progress of Sunday school work in this country—and it may be in other lands—can for a moment hesitate in awarding a high place to the benefits following the visitation of local unions and of Sunday schools. In America and on the Continent of Europe Protestantism and Christianity owe much to the visitation conducted by Sunday school pioneers and enthusiasts.

But every candid friend must admit that the beneficial influence of such Visitations may be *very greatly extended and increased.* Our province is to consider—with reference to the more efficient conduct of each—*how improvement* can be effected.

And first, *with reference to the Visitation of Local Unions,* by which is understood the presence of representatives of the parent union, or some other special delegates, at local Sunday School Union meetings and conferences. The objects aimed at by such visitation include chiefly:—

The introduction of, and sustaining the discussion on, topics of practical importance connected with Sunday school work;

The stimulating of local combined effort in and through Sunday schools;

The raising of the tone and character of the religious teaching of children and young people;

The extension of the influence and power of the Sunday school institution;

The securing of larger returns and increased profits in carrying on the vast business for God and humanity in which we are employed.

These objects and others of similar character may indeed *be aimed at* by *individual* schools without the aid of any outsider, and in *some* instances *with partial* success; but they may *be secured* generally—as has been the case often during recent years—by the union of several schools of a county or district in a general assembly or conference attended by an experienced co-worker, whose voice is not so familiar to those assembled, and whose suggestions and thoughts are, therefore, likely to come with unaccustomed freshness and power. Accepting this conviction, local unions ask for a deputation, and the Sunday School Union gladly responds. The representatives thus sent are often members of its committee, present or past, or occasionally some other prominent Sunday school men possessing the requisite ability and leisure; and their visits have generally been highly appreciated and often eminently useful. Officers and teachers have been stimulated and encouraged. Fresh life and energy have been infused into school engagements. New fields of enterprise and labour have been entered for both the educational and physical advantage of the scholars and others. Many a conference has been the birthplace of invaluable institutions and movements which would not otherwise have been brought into existence.

Let us ask then, and attempt to answer, "*How can this Visitation be improved?*"

First.—Is it not desirable that *the area embraced by it* should be generally on *a widely extended scale?* We have had experience of visiting local unions with grand gatherings of teachers in an entire county—in some instances, indeed, two or three counties have been associated for the purpose—and these meetings have been fraught with incalculable advantage to all concerned; but we have also known of visitations being made to unions of very limited dimensions, restricted indeed to one small district, and have indeed known of three or four unions being visited on the same day at different towns of moderate size within easy reach of each other, and, though attended by only a score or so of teachers, some special delegate from the parent union has been present at each. It may be true that these meetings, though very thinly attended, may have some elements of usefulness; but a chilling, repressive atmosphere naturally prevails, discussion is dull, or becomes personal, and undoubtedly the proceedings lack the variety and the vigour so essential to wide and lasting usefulness. Besides which, such an arrangement involves a great expenditure of power and energy, and fails to produce the enthusiasm and beneficial results which accompany larger gatherings.

Secondly.—The Selection of Subjects at these Conferences is of the highest importance. The practical should ever have precedence. Not, however, that form of the practical which appeared necessary in our fathers' days, when deputations visited local gatherings more as advertising agents for the Union, to make known and almost to canvass for the sale of their publications. No, the circumstances and needs of our schools have essentially altered since those days. They have ascended to a higher plane. Their objects are now less literary and more spiritual. This fact should be even more recognized than it is by both the officers of local unions and the delegates and visitors who attend their meetings. But caution should also be exercised not to attempt the discussion of even practical subjects of too large a range. For example: we met the other day with the report of a recent conference on the subject, "*The Organization of the Sunday School, considered in its Relation to the Wants of the Times.*" Only fancy having to prepare and read a paper on this subject to occupy fifteen or twenty minutes. The object of these local conferences is to quicken teachers into more vigorous life, to brighten and intensify their powers, so that they may more successfully conduct the great business entrusted to them for the benefit of human souls, for the purifying of national and domestic life and for promoting the kingdom of God; and this grand object should never be lost sight of when Sunday school teachers meet in conference.

Thirdly.—Some of the most successful conferences of local unions have been those in which what are styled "MODEL LESSONS" or "ADDRESSES" have been given, followed by a free and full discussion, sometimes, it may be, a little more free than full. On other occasions, the use of the BLACKBOARD has been illustrated, or teachers have been shown practically—what, alas! so many do not seem to understand

—how to teach collectively; or different styles of teaching have been displayed.

Fourthly.—A considerable improvement may, in our judgment, be effected in the Visitation of local unions by occasionally varying the engagements by the holding of *a Teacher's Experience Meeting* under the guidance of the visitor, or some other thoughtful, experienced, and earnest man. Difficulties might then be dealt with and dispelled; discouragements—if not removed—might be seriously lessened; impulses might be quickened; defects in mode and errors in matter might be exposed; and strong brotherly sympathy and aid imparted which would be helpful in the highest degree.

Fifthly.—Nor can we refrain from mentioning the intelligent use of "*The Question Box*" as a valuable addition to the proceedings at such assemblies. We have known more real good accomplished by the judicious replies to inquiries thus presented than by a most carefully-prepared paper previously read and discussed, and we strongly urge its more general adoption when local unions are visited.

Sixthly.—It is also desirable, we think, that the scholars should take part in the engagements connected with the Visitation of county unions. Wherever it is possible the deputation should visit the schools in the town where the Conference is held, to see the teachers in their work, and to offer such suggestions as may appear desirable, and, if it can be arranged, an aggregate gathering of the various schools on a Sunday afternoon might become a memorable occasion. Or, if the day selected for the Conference or meeting be a national or local holiday, the scholars might be assembled, as is the case sometimes, on the morning of the day, the visitor giving an address, or, if two places of worship or public halls are needed, he might give an address at each, as it fell to the pleasant lot of the writer to do last Good Friday in one of the Eastern Counties.

Seventhly.—But the chief object in the Visitation of local unions being to help the teachers to increase their devotion to their work and their intelligent and earnest discharge of it, we suggest the holding either of a *United Communion Service*, specially for them and other Christian workers, or a *Consecration Service*, say, after the Sunday evening's public worship, when the teachers of the town or district should meet together to re-dedicate themselves to their Master's work; or both these services might be held with great advantage.

Eighthly.—Why should the Visitation to local unions be generally restricted to members of the Parent Committee or other distinguished *laymen?* Why not secure the *Co-operation of our Ministerial Friends?* The question of the relation of the School to the Church, which caused irritation and trouble in time past, is now virtually settled. The almost universal acceptance of its only true solution, and the consequent existence of a happier and more healthy feeling, opens the door for securing the aid of ministers in this department of Sunday school organization. We contend that it would be of much advantage if some

of our prominent London and provincial ministers would attend local Sunday School Conferences, and either introduce, or take part in the discussion of, the subjects brought forward. We question whether the benefits would be all on one side. Gladly shall we hail the advent of this auspicious day!

Ninthly, and lastly under this head.—In order that the Visitation of local unions may become even more useful, and be invested with a higher attraction and significance than heretofore, why not—at all events, occasionally, and specially where two or three counties are united—*why not have arrangements made for meetings of a varied character and extending over two or three days?* This would permit of the holding of *sectional* meetings for the consideration of special topics, not perhaps of universal interest, but of grave importance to portions of our number. Of this plan there have been some most successful examples, notably in our recollection, one in Liverpool some years ago. Why should not our Conferences be on a similar scale to the meetings of the British Association, Co-operative Societies, or Trades Unions? If worldly men, and those who take pleasure in such things, can give several days, or a whole week to races, cricket matches, lawn tennis tournaments, and the like, surely, now and then, if not annually, two or three days might be given by Sunday school teachers and the promoters of religious education to discuss plans for their own improvement and the extension of their enterprise. The one set devote time and money for momentary gratification, and it may be a little pecuniary gain, or, more generally, loss. We, who compose the other set, might assuredly follow their example, for we aim at higher issues, including the life-long benefit of others, and their eternal gain.

Very briefly must we now refer to the other kind of Visitation included in the double title for this paper.

The Visitation of Sunday schools is one of the essential and most important duties of a local union. Indeed, one of the chief reasons for the very existence of a union would be gone if this department is neglected or only carelessly attended to. Therefore, for many years, the visitor has been generally a recognised and necessary officer of a union, and where he is endowed with the requisite qualifications, and possesses the confidence of the committee, he is a power for good. Such a man, especially if he has relinquished his intimate association with fellow-labourers in his own school in order that he may devote himself to this work, should be, nay, has been and will be, received with much esteem in the schools he visits, and become most useful to those engaged in them. His experience and his sympathy will constitute him, as it were, both a reference library and a circulating library of the good things he has acquired and observed in Sunday school management and operations. Thus he can judiciously suggest plans and give recommendations of the highest value to both officers and teachers. Without such visitation many good details and methods, though of

universal application, have been only partially adopted, and ignorance has prevailed of many valuable plans in operation even in neighbouring schools.

But profitable Visitation depends upon its being conducted by the right men and in the right spirit. The visitor should be an intelligent thoughtful man, with much love to children, and great faith in the Sunday school system, possessing much tact and prudence, of a cheerful disposition and pleasant manners, a Christian man endowed with practical sagacity and spiritual apprehension, who knows when to say the right words and how to say them. For, Mr. President and Brethren, the profitable and happy result of such intercourse with our fellow-workers depends, as in other relations of life, not only on *what* we say but on *how* we say it. In a tone of admiration a loving husband says to his wife, "You are a *beauty*, you *are!*" and that which follows will be pleasant. But another husband may say the same words with a different emphasis. "*You* are a beauty, *you* are!" and the results would be different. (Laughter and applause.) I see you perceive the lesson and will not enlarge. Am I asked, "Can such men be found?" Undoubtedly; they have been, and still are found. Some years since, when secretary of the Newington, Lambeth, and Camberwell Auxiliary, the writer had, as one of his most honoured and beloved colleagues, one of the right sort, Mr. Franklin Allport, the Treasurer of the Auxiliary, remembered, no doubt, by some present, who gave his whole heart to this work, and with conspicuous success. In other districts men have been found who, by a faithful and sympathetic discharge of this function, have been the means of removing abuses and of giving an impetus to the more efficient conduct of Sunday school operations. But has it always been so? We fear not. Occasionally, it may be that union committees, impressed with the desirability of having the work done, have, perhaps impatiently, too readily accepted the offer of service from inexperienced, unskilful men.

Good Sunday school Visitation is a difficult and delicate task. It must be conducted with honesty and skill, without any dictation, but with hearty sympathy on the part of the visitor, and a readiness to learn and accept good counsel on the part of those visited. On both sides much discretion is needed. When Sir Joshua Reynolds was once asked "How he mixed his colours," he replied, "With brains, sir!" So here, if common-sense does not prevail, if brains are not well used, there will be little advantage. As to the mode of conducting visitation, it is impossible here and now to go into details. Suffice it to say—

That a visitor should be at the school before it is opened, and spend sufficient time in it to take note of all its operations;

That he should have his eyes and ears open, and be more quick to observe than to criticise;

That he should not take a class or give an address—except under very special circumstances;

That he should make a report, *first*, verbally or in writing to the officers and teachers of the school visited—and then in writing to the committee whom he represents.

I have a sample here, dated Sept. 24, 1858, of one of the reports by the esteemed visitor to whom I have referred, but will not trouble you now with the details. But, useful as good visitation is, I say deliberately, better have no visitation at all than entrust it to one who is incompetent or unwise. A self-opinionated, conceited, talkative, fussy man, wherever else he may be of value, is worse than useless here. Such a visitor runs the risk of being dismissed from a school in the spirit, if not with the words, which Mrs. Jones is said to have used to her inquisitive and fault-finding neighbour Mrs. Smith, who, as Mrs. Jones politely rose to say good-bye to her, said, "You need not get up; don't trouble to see me to the door," and was answered, "Oh, it's no trouble, quite a pleasure, I assure you."

Finally, Mr. President and Brethren, I ask, Are we satisfied—I speak specially to the British portion of the Convention—are we satisfied with this department of our work? Nay, verily! We are put to the blush by hearing of the magnificent results following the visitation of Sunday schools in America. *We are grateful, but discontented.* There has been some success, but more, vastly more, remains to be accomplished. The very atmosphere of success is charged with a sacred discontent—discontent with things that were and things that are, combined with the strong conviction that perfection is yet before us, that there is always something better, grander, within our reach. Let us ever keep before us the ideal of what we would do and be, and we shall constantly be aiming at both doing and being greater and better than anything to which we have yet attained. Is it not so in art?

"I wonder if ever a song was sung, but the singer's heart sang sweeter,
I wonder if ever a rhyme was rung, but the thought surpassed the metre,
I wonder if ever a sculptor wrought till the cold stone echoed his ardent thought,
Or if ever a painter, with light and shade, the dream of his inmost soul portrayed."

With such feelings let us address ourselves, brethren, to our Visitation work in the future, and attend to all other departments of our Sunday school work, gladly accepting the mottoes in the Sunday school map of America, placed before us: "Walk about Zion, tell the towers thereof, mark ye well her bulwarks"—*and what bulwarks so wide, so firm, and so enduring as our Sunday schools?* "Let us be careful to know the state of our flocks, and look well to our herds;" and faithfully "Work on till the stars appear." Aye, and till they disappear in the full light and glory of heaven's eternal day.

CONVENTIONS AND INSTITUTES.

Address by Mr. R. COWDEN (*Galion, Ohio*).

I have been asked, at a few hours' notice, to speak to you on the subject of Conventions and Institutes, and although the treatment of such a topic would justify the use of a great deal of time, I promise you that I will be brief. These are really two separate subjects, utterly distinct from each other in purpose and method. I shall first speak, for a few moments, on Conventions, as we have them in the United States of America and the British American Provinces. A Convention is a meeting of Sunday school workers, employed over a wide field, whether a county, a state, a nation, or a world, held for the purpose of looking over that field in order to ascertain what has been done in it. With that object in view, statistics are collected, collated, and published. Again looking over the field, we inquire what remains to be done, and maps are prepared to show where the vacant places are. Then we determine upon the best methods for completing the work. Such are the primary objects of the Convention.

Incidental to these, though scarcely less important, is the magnetism we gain from each other by meeting together and taking touch of elbows, by joining with each other in song, speech, and prayer; and, by the inspiration that comes upon us from the presence of the Holy Spirit, we are stimulated and encouraged to go out into the field and to do more and better work for Jesus than we have ever done before. In America, we have a system of gradations of Conventions. We began with the first national Convention in 1832, just one hundred years after the birth of the great man whose name and fame are held in precious memory on this 4th of July. The next Convention met, I believe, in the following year, or very soon thereafter. The third was held in 1859, the fourth in 1869, the fifth in 1872. The first, third, and fifth were somewhat distinguished, each in its way. The first was the beginning of a certain series of Conventions, the third was the first at which the instruction was given to go out and organize States or extend the work downwards towards the masses of the people. The fifth was the one that gave us the International Lesson system, of which so much was well and beautifully said yesterday and last night.

After the organization of all the States, the next step is to organize all the counties of a State, and a State sometimes has more than one hundred counties in it. Every county is organized according to some general plan; then, in every county, every township of that county is organized, and sometimes there are fifteen or twenty townships in one county. As yet, we have but a single State so thoroughly organized, i.e., every township and county in the entire State, for holding a Convention in every year, and that State is New Jersey. However, that is the ideal; i.e., we want to extend the Convention system down from

State to county, and from county to township. Every family is visited, so that every family may hear through us the voice of the blessed Saviour. We look up not only every boy and girl, but every neglected and neglecting person, for the neglecting class are as large as the neglected.

Of course, there are difficulties attending the carrying out of this Convention system, as there are difficulties encountered, at times, in all Sunday School Union work that is successful. In one county more than twenty years ago I knew a man—I will not say whether he lived in the territory of the older or of the younger brother—but he was appointed secretary to the County Sunday School Union. He was new to the work, and was without experience. He had to learn how to work from his superiors and elders. He had sent for certain reports, but they did not come to him. So he went to the president of the union and stated his case. Said the president, "Have you a horse?" "Yes," was the reply, "I have." "Can you ride?" "Yes, sir." "Then, I advise you to saddle that horse, mount him, and go for them." And he did just that thing. For a week or ten days he visited every school in the county, and collected statistics in the only way possible. Thus was laid the foundation of the county Sunday School Convention, which has been flourishing ever since.

This Sunday School Convention is really the most important of the series, because it is the one which reaches the masses of the people. In order to accomplish that object, we begin the work upwards. Our Canadian brethren came to the United States in 1872, and took us all in, and from that time we became an International Association, and we hold our International Convention every few years. Now we have come to the World's Convention. We carry on the work throughout on the same plan; we go down and back up again. We attach to this idea of the Sunday School Convention a great deal of importance. I wish I had time fully to elaborate and to give the incidents of the blessedness that comes from these gatherings of the people. I cannot do it, however. I have here a little paper, containing fourteen rules or suggestions for the holding of a county or a township Sunday School Convention. It tells you how to make a Convention a success, how to prepare a programme, to print and publish it, besides other necessary details. This is the paper:—

How to Make Your County Sunday School Convention a Success.

1. Have your programmes printed a full month before the date of your meeting.

2. Put no person's name on as a speaker, unless he first agrees to fill the place.

3. Have it understood that the speaker who opens each topic is to occupy but fifteen minutes, to be followed by an open discussion of

the topic. (This does not refer to evening addresses or Normal Lessons.)

4. *Have plenty of programmes printed.* Mail five programmes direct to each Superintendent in the county; ask him to have three or more delegates elected to the County Convention, two weeks before the time of meeting, and give each delegate a programme. The Superintendent and Primary Class teacher should always be among the delegates.

5. Send each township president enough additional programmes to supply each Superintendent and Pastor of his township, and to provide against loss by mail of those sent to Superintendents.

6. Notify each township officer that he will be expected to report in person as to the condition of his work, and call his attention to the particular Session of the Convention at which he is expected to report. Also notify him of schools which he should specially visit before the Convention.

7. In the town or city where the Convention is to be held, the Superintendent of each school should have enough programmes to give one to every officer, teacher and scholar in his school.

8. If a "Children's Meeting" is to be held during the Convention, it should be specially announced in each school in the town for three successive Sundays before the Convention.

9. Before the programmes are printed, the Pastors and Sunday school workers of the town where the Convention is to be held, should be called to meet with the County Executive Committee to arrange for the entertainment of delegates, provide for the music, make suggestions as to programme, and see that everything is done *to prepare the way* for the success of the Convention.

10. Request each newspaper in your county to notice the Convention for three weeks, and to print the programme in full one week before the Convention. They will rarely refuse to do it.

11. See that a Convention is held in each township within the three months *previous* to your County Meeting. At least one member of your County Executive Committee should attend every township meeting; two is much better.

12. Request each school in the county to send a contribution, equal to two cents, for each member of the school, to the County Treasurer, for State and County Sunday school work. A clear statement of the object and needs of our work should be sent with this request. If the schools are properly visited, and the township work conscientiously done, they will generally respond to this call. The money should reach the County Treasurer before the time for him to make his Annual Report.

13. Leave nothing undone to secure a fresh and full report from every school in your county before your annual Convention. Request especially that the additions to the Church and amount of missionary contributions be reported by each school. This will add much to the interest of your meeting.

14. Pray and work for a rich spiritual blessing upon your Sunday school workers at your Convention, *and expect it.* God is not slow to answer such prayers. He loves to give, and loves to have us ask for great things.

Duties of Township Officers.

1. *To visit each Sunday school in your township,* at least once each year; if possible, once each quarter. Get acquainted with the superintendent and learn his plans of work. If he is discouraged, help him with kind words; pray with him for his school; tell him how to overcome his difficulties, or invite him to visit some other school, with you, where such difficulties have been overcome. Especially invite him to attend your township Sunday School Convention, and the County Convention also.

2. *See that a Sunday School Convention is held in your township* at least once each year; if possible, each quarter. Co-operate with the officers of your County Sunday School Association, and secure the attendance of one or more of them at your township meeting. Arrange a programme that will suit the needs of your schools. See that each superintendent has enough programmes to supply every officer, teacher, and scholar in his school. This should be done at least two weeks before your township meeting. The cost of programmes is nothing compared with the advantage of having your Convention well advertised. If possible, visit each school at this time and personally invite all to attend your Convention.

3. At your Convention, call for a report from each superintendent as to the encouragements and difficulties in his work, and have some bright earnest Christian tell how to meet these difficulties. If more schools are needed in the township, try to get some one to organize them *the next Sunday;* and ask all in that neighbourhood to attend and stand by the school. Arrange to have the whole township *visited from house to house,* and every man, woman and child invited to attend Sunday school and church.

4. *Assist your County Secretary in getting reports* from the schools of your township. This should be done about a month before the Annual County Convention, so that you can present a full report of your work and the condition of your schools at that meeting.

5. *Go to the County Convention and make your report in person.* Do not fail to do this: it is of the utmost importance. Thus you will encourage your county officers and interest all in your work. Have at least three delegates to the county meeting appointed from each school in your township.

6. *Do all your work as in the sight of God, and so as to meet His approval.* Pray much about it alone, and with others. Seek to win every soul in your township for the kingdom of God.

I am also asked to speak about the Sunday School Institute, which, as I have already intimated, is a distinct organization with a different pur-

pose from that of the Convention. In 1872, the International Convention giving us the International Lesson System, rendered it necessary that something should be done for the improvement of Sunday school teachers; and so, in the very next year, the Chautauqua Sunday School Assembly was organised for the purpose of helping Sunday school teachers. From that great gathering others have been organized, until now we have fifty-five in the United States and Canada, and then the idea has been extended downwards to denominations and lesser organizations, until institutes, with smaller meetings and of a somewhat general character, are now being held in village, city, and country place all over the land. I know a little denomination in the United States that has already 2000 of its teachers in training classes of this kind. Teachers' training is one of the most important things that has been thought of in this day. The Sunday School Institute has no secretary, treasurer, committee, business, or discussion. It consists of a number of people collected together for the purpose of learning how to do work, how to organize schools, how to illustrate lessons, and all such matters about the "how." The Convention answers the question as to what has to be done, what to do, and so on. But the Institute proposes to answer the question how to do it. So you see the importance and distinctness of these two organizations. We insist on every denomination, as far as possible, organizing institutes for itself among its own congregations, so as to keep its own teachers trained for the purpose of improving the work in the class and the school. The Lord hasten the time when these two great arms of the Church, the Convention and the Institute, shall bring our people to the knowledge of the Lord Jesus Christ and to final salvation in heaven!

The session was brought to a close by prayer.

THIRD DAY—EIGHTH SESSION.

THURSDAY AFTERNOON, JULY 4TH.

MANAGEMENT OF SUNDAY SCHOOLS.

Mr. F. F. BELSEY, the President, occupied the Chair. The Rev. Dr. CRAIG (Religious Tract Society) opened the proceedings with prayer.

The PRESIDENT: I am very sorry, my dear friends, for the sake of those who will not be here until three o'clock, that Lady Aberdeen's engagements this afternoon are of such a character that she will be obliged to take advantage of arrangements we have occasionally made for opening the business of the Convention a few minutes earlier than has been advertised. In order that we may lose none of her ladyship's paper, I must ask you to consent to the opening of the Convention business at once, and we will commence the session now. I shall only take a moment or two in introducing the audience to her ladyship and her ladyship to the audience. I think, your ladyship, you see before you one of the most cosmopolitan of audiences. In front of us on the right are representatives of our Canadian fellow-subjects, behind them are friends from Australia, while India and China bring up the rear. Immediately before you, in all the glory of their 4th of July celebrations, sit our American delegates. On this side are gathered delegates from our chief provincial centres and from the principal countries of Europe, veterans in Sunday school work, who, I trust, will be able to carry many suggestions contained in your ladyship's paper away with them to their homes. Further still to the left are the representatives of our principal Missionary and other Societies, while in the gallery we have many visitors.

Having introduced the audience to your ladyship, I do not think it will be necessary for me to spend a moment in saying a word of introduction so far as Lady Aberdeen is concerned. I am certain that, wherever the English tongue is spoken, and wherever English newspapers are read, the name of the Countess of Aberdeen is honoured and esteemed by every one. (Loud cheers.) I shall, therefore, with this very brief introduction, ask the Countess to favour us with the paper which, I am sure, will be of deep interest to all of us engaged in religious work.

RECREATIVE EVENING CLASSES.

The Countess of Aberdeen (who was received with cheers) said: I should like to say at the outset how honoured I feel to be invited to take, however small, a part in the proceedings of this Convention, and also to express my regret at what, I am afraid, must seem like discourtesy in running away immediately after my paper. I assure you I would not have done so but that I have to take the chair at an important business meeting which cannot be postponed.

There may not at first seem much connection between the subject of my paper, Recreative Evening Schools, and Sunday School Work; but I think, when we come to look into it, we shall find one subject bears very much on the other, and that we shall find that the Recreative Evening Schools Association has a very definite message for Sunday school teachers. I think it has very much the same message to us, who are Sunday school teachers (cheers), as I saw in a little tract I came across the other day, which tells us of the advice that a minister gave to his congregation. This minister was very much depressed by the little that was done by members of his congregation. He had tried meetings and mission services, and prayer-meetings and Bible readings, but all of no avail. It seemed as if he could not stir up his people, and at last one year, just before the beginning of the week of prayer, he addressed his congregation, and rather surprised them by addressing them somewhat like this. He said: "You all know this is to be a week of prayer, but I am going to ask you to make a change, and I am going to ask you to make it a week of practice instead. I am not going to ask you to go home and to practise in the ordinary way, but I want you to take, as it were, topics for each day this week—take topics very much in the same way as you generally take subjects to pray for this week. For instance, on Monday I will ask you, instead of praying for temperance work, to go home and try to be temperate in thought, and word, and deed in all ways. On Tuesday we have Sunday schools to pray for. Well, I will ask you to look up your Sunday scholars in their homes. On Wednesday is a fellowship meeting. You are asked to go to a great fellowship meeting twenty-five miles away. A great many cannot go, but I think we can all try and cultivate fellowship amongst our friends, and go and see all our friends who have been cold to us, and with whom there have been breaches of friendship, and with whom any passage of arms has occurred, and remember that we are brethren. On Thursday we are asked to pray for the family. Let us then remember—as fathers and mothers, as children, in all relations of the family and friend—let us remember how the Lord acted towards His church, and let us try and imitate His example. Then on Friday we are asked to pray for the church. Let us try to think in our every-day life how He would have acted, and let us try to follow Him. And on Saturday there is missionary work. Well, I have often brought

before you missionary work, but this time I want you to go and try and find out the people for yourselves. And at the end of the week let us all meet together, and choose some brother by vote who will tell us his experience of the week."

They all received his proposal very enthusiastically, and said they would all try this work, all except one old gentleman, Squire Amos Tucker. When they met at the end of the week they did so with saddened faces. When they handed round the ballot-boxes, it was found that the lot had fallen to Deacon Emmons to relate his experience. He did not seem very pleased, and said that he had not very much good to report; but the minister said he must report what was his experience, and what he went through from day to day, and I cannot do better than read you the result. [Lady Aberdeen then read a pamphlet showing how a week's practice began a memorable year in that chapel, and how it brought about a revival which a week's service had not been able to attain.] I think the Recreative Evening Schools Association has very much the same message for us, and it gives us very much the same advice. We are professing and trying to bring up Sunday school scholars so that they may be enabled to live pure, bright Christian lives. We try to pray for them as Christian soldiers in every-day life; we make our teaching to bear upon that every-day life; and we want to make them live Christian lives. We must try and get hold of these young people in their every-day lives, not only in their homes, but during evenings in their spare hours, and this should be done, especially with our elder boys and girls; and if this were done the question how are we to obtain our older scholars would be practically answered here. What is the problem that the Recreative Evening Schools Association set itself to accomplish when it set itself to work?

Let me read a few sentences written by Mr. Flower, the secretary of the association: "At the very age when the mind begins to awake and the bodily powers to develop, when a wise discipline and training are most needed and would be most fruitful, the scholars are permitted, both by law and by the public opinion of their associates, to enter on the work of life without any further educational assistance or restraint. The results are disastrous and full of peril to the community. The little learned at school soon leaks away; the scholars are cut adrift without any real equipment for the work of life, and fall an easy prey to the temptations which beset the idle or vacant-minded. They have no resources in themselves; their homes are often dull and dirty; while the streets teem with attractions. The glare and music of the public-house allure them; they crowd into the cheap theatres, dancing and music-halls; in many cases they form habits and companionships which corrupt their whole life, or, at the very best, by early marriage wreck their own happiness and aggravate the miseries which arise from the multiplication of the profits. Nor is this all: The results from an industrial point of view are no less menacing. Vast numbers of our youth are growing up year by year to swell the ranks of the unem-

ployed, because unskilled; while, at the same time, the demand for unskilled labour is year by year decreasing. These are facts of serious import. They are the raw material of revolutions. They constitute a social and political danger of the first magnitude."

Then, again, I will tell you what Mr. Besant says: "Boys and girls at thirteen have no inclination to read newspapers; after their day's work and confinement in the hot rooms they are tired, they want fresh air and exercise. To sum up: there are no existing inducements for the children to read and study; most of them are sluggish of intellect; outside the evening schools there are no facilities for them at all; they have no books. When evening comes they are tired; they do not understand their own interest; after their day's work they like an evening's rest. The street is always open to them; here they find the companions of the work-room; here they feel the swift strong current of life; here something is always happening; here there are always new pleasures; here they can talk and play unrestrained, left entirely to themselves, taking for pattern those a little older than themselves. As for their favourite amusements and pleasures, they grow yearly coarser; as for their conversation, it grows continually viler, until Zola himself would be ashamed to reproduce the talk of these young people." Has that nothing to do with Sunday school teachers? Can the hour or two that we spend with the children on Sunday counteract the evening education of the streets?

Let us see how the Recreative Evening Schools Association sets itself to work to remedy this. Let us read what Dr. Paton, the founder of this association, says—whom I am glad to see is to read a paper at this Convention, and of whom it is impossible to speak in words of too high praise or of too great reverence. He says: "How can we win the children from the street, seeing that we have no powers of compulsion and no inducement, but such attractions in the school itself as will make it more pleasant to them than the street, or the low amusements that lure them to ruin?

"And, again, how can we win them, when gathered together in the school, to the love of good and hatred of evil? This, verily, is a large question; and the answer, too, is larger than I or any one can fully give. But the question is urgent, and some great elements of the answer are clear and certain enough. Broadly speaking, the attractions of the evening school, to be powerful for the object desired, must be threefold. First, there must be in them healthy play, the charm of music, and the splendour of colour. They can entice our young people to the school, as now they entice them from it. And most certainly each of these can be made the means of physical, mental, and moral training, without losing any of their fascination. The principles that underlie the Kindergarten must be applied to education for older children who are passing through the fervid spring-tide of life, when their senses are so vivid, and their social instincts and physical powers are so rapidly developing.

"Song, it seems to me, that very Syren by which so many of our young are seduced, has a measureless power in it for the highest good of the people. There is no inspiration of truth, love, duty, chivalrous courage in defending the feeble and rescuing the fallen, manly purity, womanly grace, but you may breathe it and quicken it in the souls of the young, and make it a ruling power in their lives for ever, by the refrains and reiterated harmonies of song. Ballads still, if we but knew it, could do infinitely more than laws for the ennobling of the people.

"Second; the active energies of youth must be engaged and wisely directed in these schools. People are interested in what they do—what they like to do and can do. Pre-eminently is this true of the young; give their hands something to do, and you have won them. Their hands are their busy organs. Their brains are often numb, whilst their hands are alive with mischievous energy. Is not the mischief of youth but healthy energy misdirected, as dirt, a veteran stateman told us, was but wholesome matter misplaced? Let that vital energy be seized. By it we draw the youth, and by rightly training it we save him. What may not be taught the boy, through those restless fingers of his, of cunning skill, of patient labour, of a divine order, and heavenly beauty?

"And, lastly, everything in the school must bear closely upon the realities of life—upon the world around our youth and the life before them. Their interests and sympathies at that age are keen in their attachment to, and quest of the actual, which they themselves so wondrously idealise. Thus everything should train the children for their future."

Then, if we ask how the Recreative Evening Classes attempt to carry out these ideas, let us see the classes that they carry on. They are carrying on in London more than 100 evening schools, and there are over 600 teachers engaged voluntarily. The chief subjects taught are reading, writing, arithmetic, English, geography, history, elementary science, and domestic economy. I would advise those who want to have some idea how these different lessons can be made light and attractive, and at the same time eminently practical, to procure a pamphlet by Mr. Flowers, called "Recreation and Education," which gives advice as to how evening classes can be made practical, musical, and bright, and how even the three R's can be made interesting to the scholars.

The *Lantern Lectures* are among the most attractive of the methods employed. Mr. Flowers speaks of how "geology can be brought home to London lads by telling them in Kingsley's fashion about the mud of the Thames, of which they willingly procure specimens; physiography, by expanding the lessons of volcanoes, glaciers, rivers, and waves. The chemistry of common things, with many simple experiments, is another popular subject, as also are electricity and magnetism. Another large and useful branch of instruction is in connection with our industries,

for which we have slides provided: on "Our coal, and how we get it;" "A bale of cotton;" "A chest of tea," and so on; and there are occasional lectures on subjects of practical interest, such as ventilation, foods, and food supplies.

Musical drill is one of the great means of instructing and amusing. It is wonderful to see how the young boys and girls, and the young men and young women, enter into this musical drill. People say that these girls are so tired after their work that it is no use trying such things; but it is interesting to see the part they take in these drills, and how they long to exercise their limbs in some free way; and with music how attractive it can be made to them. And, then, handwork is most important; teaching them to use their hands in conjunction with their heads. We have seen a good many results of historical wood-carving throughout the country.

Then, again, we see how eagerly young men and boys take to it, and how delighted they are to have the chance of using their hands, and learning how to make pretty things for their homes, even if they cannot do them to sell. Then, with regard to girls, there is fancy needle-work, and teaching them how to make the most of scraps, and teaching them how to trim their bonnets and to make dresses. Then there is cookery. But, to make these things bright and attractive, you must needs have bright and attractive teachers, and that object will be the better gained by having voluntary teachers, and teachers who will not be too professional in their way of teaching. At the same time, you want them to care enough about what they are doing to make themselves thoroughly masters of the subject, and be willing to go in for a proper amount of training. But the main thing is, you want to have people who care about the children, and who feel the vast importance of what they are doing; and surely there is nobody whom we can appeal to more strongly than Sunday school teachers. I am not sure whether there are many Sunday school teachers amongst those who are enlisted in this work; I should think there is a large number; but I assure you it is a subject of immense importance, and it only needs to be brought before Sunday school teachers for them to see its importance. I do not know whether our friends in America have associations of the same kind. Probably they have, and I hope they will have the opportunity of telling us what they are doing in the same direction.

But, from whatever point of view we look at it, we cannot help seeing the urgency of the matter. We are constantly being saddened and distressed by hearing of the many miseries, of the terrible poverty of a certain class of people, of those who suffer under the sweating system, of those whom the Poor Law fails to reach, of those who are out of work; and, whatever investigations are made into these matters, you always find the same thing, that the vast majority of those who are thus suffering are the unskilled, the untrained, the incompetent; but there is generally work and fair play for those who are trained and skilled. It is the untrained and the incompetent who have to submit to those

terrible hours, and who have to take the wretched pay which must grind all the spiritual life out of them, and which must prevent the soul awakening to a sense of its high destiny.

Therefore, Recreative Evening Classes have a grand opportunity, because here they are helping to lay the foundation and give a desire for that technical training, and give that instruction which will alter the destiny of the young people under our care. Therefore it is a work of the highest patriotism, as well as of true religion, which is undertaken. But, again, if we only look at it from the point of view of how to increase the efficiency of our Sunday schools, Sunday school teachers must see its importance. It is the merest commonest truism that no mere Sunday school teacher can possibly be of much good to his scholars unless he knows them in their home life; he must know them outside the school. And here we have a splendid opportunity. We have them during their leisure hours; we have the means to interest them, the means to arouse their enthusiasm, the means to awaken them into a sense of the beauty, which is a great thing in itself, and a sense of the ideal, and a wish to reach it; and if we can be by the side of our Sunday school scholars when they are awaking to that sense of duty and the ideal, if we can be by their side when they are making efforts after beauty, efforts to improve themselves, and if they feel that we are entering thus into their lives—if we are so charged with the spirit of Christ which enables us to lay down our own lives so as to enter into the lives of others—can we doubt that through these Recreative Evening Schools, and efforts of the same sort, we shall be the means of forging many and many new links, of uniting these many young souls, for whom we hold ourselves responsible, to their God and their Father. (Cheers.)

The PRESIDENT: Though it is not part of our arrangements to accord votes of thanks to those who favour us with papers, still, if it were so, I am sure one of the heartiest votes of thanks would be accorded to the Countess of Aberdeen. (Cheers.) Though that is not our custom, from the bottom of our hearts we thank her for her kind presence here to-day. (Cheers.)

The Earl and Countess of Aberdeen then left the building amid cheers.

The PRESIDENT: We all, my dear friends, have rejoiced to find the ladies in these later years taking so prominent a part in the great voluntary religious movement of our day. You have listened to the Countess of Aberdeen, and now I rejoice to know that she is to be followed by an American lady, Mrs. Wheeler, who will give us a paper on Primary Classes, and a hearty welcome, I am sure, awaits her.

PRIMARY CLASSES OF AMERICA.

By MRS. E. G. WHEELER (*Portland, Oregon, U.S.A.*).

IN that part of America of which I am a native, Minnesota, we often awaken in the early winter mornings and look out upon the beautiful

landscape, with here and there a snowflake flying in the air; but, as we gaze, we see another and still another coming, as children freed from school, until at last the earth is covered with a mantle of purity; but soon the north wind begins to blow, and those particles are brought close together, still closer, until we see great banks of snow. But you say, What of that? Look; yonder is the mighty engine coming with its load of freight, travelling with such great speed that one can hardly see it before it is gone, leaving behind its track of smoke blackening the purity of the earth's white garment. But now it moves slower, still slower, and at last it stops. Why? What is the matter? Only some snowflakes in the way; but they say, "Stop, we are small, but when united you cannot pass with all your strength and pride." So it seems to me are the little children all over our lands, the pure white snowflakes from Heaven sent to lighten and cover with purity our earth. You say, What can they do, so small among the many great? Perhaps but little when scattered, but when brought together in our Sunday schools and led by the Holy Spirit they become a power which says to that mighty engine of sin, "Stop! you can go no farther; *we are here.*" I am to speak to you concerning a small part of the great department of our Sunday school work.

Our Primary Class,

which is often a strange mixture. With numbers depending upon the size of school or congregation and ability of the teachers, it consists of the smallest of the children, with freaks and capabilities as fickle and varied as April showers, and as sweet as May flowers.

What it should be.—As the name signifies, it should be composed of our youngest scholars, save the Infant department, of which I will speak later, and some teachers make it a rule to admit into our primary classes none under three or over ten; but it seems to me better to be governed by ability rather than by age, so that in our teaching we should not have to aim above the heads of the smaller ones to meet the needs of the older, nor yet ignore the wiser to amuse the babies.

Grade.—Again, our teachers require a certain general knowledge of the Bible from their pupils before promoting them into the juvenile or second department. The usual outline is the Lord's Prayer, the Ten Commandments, Beatitudes, names of books of the Bible, 23rd Psalm, also 103rd, and to be able to read, so that they may follow the lessons of the juvenile course.

Organization.—In organizing a class, we first find a teacher who is filled with the love of Jesus and love for the children. Let her make her plans in accordance with her surroundings, bettering those where she may, and making most of those she cannot help. There are a few of our churches where the primary classes cannot have a separate room, but only

a corner, the most cheerful one, of course, curtained from the main room; but most of our teachers have their own apartments, and there with carpeted floor, low seats or chairs, organ, black-board, charts, maps, and any other attractions she may obtain, either by her own ingenuity or by gifts, using all those things pleasing to the eye or useful in her work, she tries to combine the home and church life for the child as far as possible, and teach them Jesus, who said, "They that seek Me early shall find Me." Some superintendents prefer to have their little ones with them in the opening and closing of the school, but the most approved plan is to have them entirely by themselves in all their exercises, perhaps joining the school on review Sunday, with their part in the programme, and on the anniversaries.

ARRANGEMENT.—Our teachers also differ as regards the arrangement of their classes. The first, and by some still considered the best, plan is to have the class all in one, with low benches arranged in tiers smaller in front, or else having different size chairs—the largest at the back and smallest in front. The idea is to have the class so seated that they may all see the teacher and she each child. In this plan most of the teachers have young lady assistants, who conduct the music, take the collections, call the roll, distribute the cards or books, and, in fact, make themselves generally useful, leaving the teacher free for her own teaching working.

Others take the largest scholars of her school and organize them into a class called "the workers," and they act as assistants.

Still others appoint monitors either once a month or week, one for each row of seats, who care for the children on that row, and lead in the class exercises.

These teachers believe that there is an inspiration and enthusiasm in numbers, that the older feel a proud responsibility of caring for and leading the younger; and that it is better to have one good teacher than many poor ones.

Others of our teachers are following the newer plan of dividing their large class into little circles of from six to ten, and appointing teachers over each, who are responsible for their own little band in regard to attendance, attention, and knowledge of the lesson. Here, again, we have variety in methods. All, I believe, have the general exercises together, conducted by the primary superintendent; in some classes the head teacher gives the lesson, the others do the supplemental work; while in others the superintendent opens the lesson of the day, first reviewing the former one, and then the teachers continue the work in their separate classes; then the superintendent reviews and clinches the thoughts given in a short summing-up of leading truths and lessons learned.

These teachers believe that more personal work can be done by this plan; that more children can be reached in their home and in the school; that the work is divided, and "many hands make light work;"

that the children when promoted from this room into the main room with their teacher will be more contented than as if going into a strange department with a new teacher; and that teachers are being constantly trained to enter into the more general Sunday school work. That all may teach with the same central thought, some primary superintendents hold a weekly primary teachers' meeting. In our larger cities we have organized the Primary Sunday School Teachers' Union, where teachers of all our Sunday schools gather together and are taught the lesson and other departments of our important work.

And still other teachers take a preview of the lesson, detain their teachers a few minutes after the school, and give them the central thought and plan for the next lesson, and hold a monthly meeting for prayer and conference concerning their work. And now lately one more advance has been made in our primary work by organizing an infant department, separate from the primary room, and there the little ones are gathered together and taught on the Kindergarten plan of the day schools, using the Bible as the text-book.

GATHERING.—You know the old saying, "You must first catch the bird before you can cage him." We have our cage made and planned what we would do with the birds if we only had them, and now we will go out for them, the little wee twittering timid ones.

HOW SHALL WE GET THEM?—Do you remember that little incident of the child whose mother said, "We have no record in the Bible that Jesus ever smiled;" but the little daughter, standing near, said, "Mamma, I know He smiled once when He said, 'Let the little children come unto Me,' or else they never would have come;" so we must go with a cheerful face, for often the teachers' eyes, as well as the mothers', are the babies' skies. We visit the homes to get acquainted with the mothers, and, if the children are too small to leave the home nest alone some of our teachers have seats for the mother in their classes, and invite them too, for we believe there should be perfect co-operation of mother and teacher to obtain the best results. We also invite the children to our homes, some having certain days of the month called children's reception day, others give children's parties or picnics, Christmas entertainments, and many have mission bands and children's societies, all these being ties closely drawing about them and holding them to their Sunday school home. We also remember their birthdays by a letter, with perhaps a pretty card enclosed, and some of the teachers have the children remember the day by giving a thank-offering the Sunday after their birthday, bringing to the Sunday school and placing in the birthday bank as many pennies as they are years old, and then the class repeating a little prayer thanking God for this little friend, and asking His blessing upon her for the coming year. We urge them to attend church service by keeping a record of church attendance, and our pastors help us by feeding the lambs as well as the sheep. Our motto is, Train the children for Christ now, for future usefulness in

the churches, and for the home in heaven. You say all this takes time; so it does, but it is time that is well spent that is spent for eternity. And we have aids in our work in the way of printed invitations or reminders signed by the teachers. These are used in inviting new scholars, looking up the absent ones and seeking assistance of the mothers in helping the children in their lessons, or sending them on time to the school. Other of our cities unite and appoint from each Sunday school a committee called the visiting committee, who district the city and go out two by two and invite those not attending any school to some school near them, then report names to superintendent of that school, and he and his teachers seek them out and care for them.

In this rapid review, perhaps, I have told you nothing new nor yet the half that might be told; these are but pebbles on the shore, while deep in the ocean bed lie the pearls.

"The work of our hands—establish Thou it,
How often with thoughtless lips we pray,
But He who sits in the heavens shall say
Is the work of your hands so fair and fit
That ye dare so pray?

Softly we answer, Lord make it fit—
The work of our hands, that so we may
Lift up our eyes, and dare to pray,
The work of our hands—establish Thou it."

The PRESIDENT: The lady session is going on as well as you could desire, and now we shall be glad to hear Miss Annie Harlow.

PRIMARY WORK.

By MISS ANNIE S. HARLOW (*Lowell, Mass., U.S.A.*).

SOME ONE has said "A child is God's problem waiting man's solution;" a child is a bundle of mighty possibilities for good or evil.

An artist painted the beautiful face of a boy that in every feature was an expression of innocency. Years later, he wished another face to be a companion-piece to this, that should in all its hideousness represent *sin*. To secure this, he visited police stations, slums, and prisons, that he might find the worst and most hardened face.

When the picture was complete, and the two hung side by side, it was found that both were portraits of the same boy, but, oh, how changed! Such is the hidden possibility in the children about us; nor is the evil washed away, nor wholly stayed, when death removes the wrong-doer. The life leaves behind its branching tract of sinful influences and downward tendencies. Dr. Schauffler says, "A child is like a sensitive photographic plate, sensitive beyond all power of

comparison; open to the right, open also to wrong influences; and these shall multiply themselves as the child goes out in life." Can this latter result be prevented, and as powerful a chain of good be set in motion? I believe so; but the impression of right must be made while the nature is most susceptible, and the truth planted before the weeds of sin and evil habit fix their roots deep in the heart. A garden left to itself produces weeds; the seeds were sown the previous season. Thus, in the human heart, the evil tendencies were there by inheritance, and only need to be let alone to produce a harvest of sin. A woman who was asked if she believed in depravity answered, "I have not brought up a family of twelve boys without being convinced of it." Had she twelve daughters, she would have found they were not angels by nature either, but the grace of God is stronger than the power of Satan.

The earlier the grace of God is ingrafted the better, for sin leaves traces that not even the blood of the infinite Son of God can wholly obliterate. Wild oats sown in youth yield a crop of sorrow in old age. Jacob, the supplanter, by the power of God becomes Israel, the prevailer and prince with God; but see the sorrow his sons cause him in his old age,—the natural fruit of the sins of his youth. "Whatsoever a man soweth, that shall he also reap."

Let us then, as parents and teachers, strive to lead the little feet so early in God's way that the child shall not be able to tell when he chose this way. It is only necessary for him to know that he is now in the strait and narrow path of life. We hear people say, "Let a child alone till he comes to years of discretion, and let him choose unbiassed." He will not, and *cannot* be unbiassed; so let us hedge him about and hedge him in by God's Word and religious training. If our children start thus early, they will grow up strong Christian men and women, strong in every Christian grace, "rooted and grounded in love, built up in the faith, and stablished in Him," a mighty influence for good in the world.

The call for instruction and help comes up from the children themselves, not alone through their possibilities and needs, but also through their susceptibility to religious impressions. As has been before intimated, it is the impressible age, when the heart is easily influenced to choose the right. At twenty the character becomes pretty firmly fixed, and the likelihood of a change for the better very much lessened. Out of that vast company of over two million souls that were induced to turn their faces toward Canaan, none over twenty years of age, excepting Joshua and Caleb, ever reached the Promised Land; their characters were fixed in sin.

The call also comes from the parents. Every Christian father and mother earnestly desires to have his teaching supplemented by the Sunday school, and every man wants his son better than he is himself.

If our ears were attuned aright, we would hear an unuttered cry from a multitude of men and women whose only hope of being reached and

taught is through their little ones. If we take the lambs, the sheep are likely to follow. How often the prophecy comes true, "A little child shall lead them." A little five-year-old girl was brought into the Sunday school, and there learned to know the Saviour; through her the mother was led to choose the same Redeemer, and, later, an infidel father yielded to the Spirit of God, then an aunt and cousin were numbered in the Christian company. If such is the known result, what must that be which is seen only by the heavenly host? The call comes from God Himself, and is accompanied with promises of blessing.

If we were attentive, we should hear Him say to us as to Hannah of old, "Take this child and train him for me. Take these children and teach them for me." "It is not the will of your Father in heaven that one of these little ones should perish."

Like John we are to prepare "the way of the Lord," and the "sun of righteousness shall arise with healing in his wings."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The harvest may be delayed, but the promise remaineth sure.

The story is told, I think by Dr. Vincent, of a merchant whose business took him to the coast of Africa, where he saw the beautiful silver-leafed poppy growing freely. He gathered of the seeds and scattered them abundantly upon the plateau, hoping to see them growing there also. He then returned to his home in this country. The next year his business again called him to that land. He visited the highlands to see the result of his sowing, but found nothing but briers and weeds. After ten years, he paid a third visit to the place, and what a change met his sight! The whole plateau was one great bed of the beautiful flowers. A fire had swept over it, and burned away the briers and weeds, and the seed that had so long lain dormant had sprung into life and beauty. So, the author says, it may require some fire of temptation or affliction to burn away the briers and weeds of sin before the truths we sow shall take root. But *sowing* shall be followed by *reaping*.

This is an important work; its importance cannot be overestimated, and it calls for proper instruments to carry it on. The most skilful carpenter's work would be hindered by poor tools.

The little children need a *room*, separate from the main school, that they may not disturb the others, nor be disturbed by them.

There should be more *variety* in the exercises for the little ones. Children delight to sing, and it would be well for them to sing oftener than is possible in the room with the adults, who almost begrudge any time taken from the lesson itself. That was a wise man who said, "Let me make the songs of a nation, and I care not who makes its laws." Our children should be taught some standard hymns of the church, but they should also learn many of the beautiful, helpful songs of childhood. A truth oft repeated in song will become part of the child; the rhythm and the music are its wings that carry it to the

heart, and out into the *homes*. How many men have been brought to Christ by a song!

Let us send the good tidings of the beautiful land ahead on the wings of song, that the sin-tossed mariners, warned of the approaching shore, shall study their compass and guide their ships by the bright and morning star.

This room, which is needed, should be pleasant and well lighted, and is better if carpeted and the walls hung with appropriate pictures.

The *chairs* should be low and comfortable. There should also be seats provided for the parents, that they may feel themselves always invited to be present. Their presence would be a mutual help to themselves and to the teacher. It is a Christian mother's duty to know what teaching her child is receiving, and she may gain some help from the teacher as to methods of instructing. Many parents, who would utterly refuse an invitation to the adult department, gladly accept the opportunity to visit the children's room. This is one of the nets spread for catching them. A few Sundays may make them feel enough at home to join the Bible class.

An *organ* and a cabinet in such a room are helpful, but a good *black-board* is indispensable to the best work. I was about to say indispensable to good work. Elaborate black-board work is not necessary; usually the simpler the work the better.

Dr. Peloubet says: "Black-board work is like a telescope: through it we look at what lies beyond."

There are two other necessities in this room beside the children—a skilful, consecrated teacher, and *fresh air;* and the latter is the harder to obtain, and often defeats all the efforts of the former. The demon of foul air does more mischief than all the proverbial mischievous boys put together. It even defeats the power of the Holy Spirit, by dulling the sensibilities to hearing and feeling the truth.

Mrs. Wheeler has told you how to gather the children into the school. The next question is, how to keep them there. It requires skill to get fish into the net, but more to safely land them.

Having the children brought within our reach, let us consider some of the ways of holding them there.

Every primary teacher should be in her place in season to *greet the children*. There is great power in the shake of the hand, and in hearing one's own name, and an inquiry that makes one feel that he is an individual separate from all the rest of the class, be they few or many, by his own individuality. The salutation often proves the "Open sesame!" of the heart. If a little boy, to whom new boots are a rarity, comes into the class, why not take note of them by saying, "What beautiful new boots! How quickly they will run when mother calls!" That word of yours will help them to keep in the right way for a week, and it will be taking time by the forelock, and save you from being obliged to see them later, for they will occupy the small boy's time and thought till you have observed them. Don't you know how he feels? I do.

This is also an excellent time to inquire about the family, but that cannot be done with effect until we have become personally acquainted with the home-life of the child. To acquire this knowledge requires work; but it pays, for we are working for immortal souls, and are starting a train of influences the end of which no man can see.

Did you ever overhear children talking of their teachers? "My teacher," says one, "is lovely; she came to see me when I was sick." "I shall never forget how my teacher called when mother was sick," says a second. And another with tears tells how her teacher came "when the baby died."

If you have not made calling at the homes of the children a part of your systematic work, you have not yet experienced the joy of teaching. Try it for a year, and see if you do not say with me, "Woe is me if I *teach* not."

If a child is absent two Sabbaths, let us visit his home, either in person or by letter. This personal oversight is like a cord binding him to the school. Add a *birthday* letter, and it shall become a "threefold cord not easily broken."

It is a great pleasure to a child to receive a letter for himself, and having his own address. Its contents will be read and re-read, and treasured in the heart. The little child who does not know a letter in the alphabet will read you his letter *verbatim*. This is also another bait sent out to catch the non-church-going parents.

In our school, the children whose birthdays come the following week stand by the side of the teacher in charge, while the scholars follow her sentence by sentence in prayer, asking God's blessing upon those who are entering new years. While still standing, these children drop their birthday offerings into the box kept for that purpose, thus receiving and giving a blessing.

One word to those who are not familiar with this way of teaching the children to pray. The teacher asks, "What have you to thank God for to-day?" After the first Sabbath there will be little hesitation in finding many blessings for which to return thanks, or needs that call for help. Parents will often send word if their little ones are sick. Covering all these subjects, the teacher leads in prayer, the children following sentence by sentence.

What shall we use for the *lessons* in this class? I unhesitatingly answer, the *International lessons*. While they contain strong meat for adult minds, there is also in each one enough digestible food for the healthy growth of the child.

How these lessons shall be taught is a much more difficult question to answer. The Sunday school hour is very short; and unless much preparation is made, the time will slip by and nothing will be accomplished. With many of our children, it is all the religious instruction they are receiving; and unless they receive the truth now, and become Christians, they will soon slip from us, never again to come under

gospel teaching. Great things can be accomplished when sufficient preparation is made.

A few years ago Boston Ledge lighthouse was destroyed; preparations were immediately made to rebuild it. The first year the tide receded far enough to allow the men fifteen minutes a day for three days to work upon it; the next year the work was pushed for two weeks; and the third summer the work was completed. And there it stands, not alone a lighthouse to the sailors, but a monument to you and me, showing how much can be done *when great preparation is made.*

Let us in teaching use as many of the faculties and senses of the class as we can. As far as possible *adapt* the secular school methods to Sunday-school teaching. As "children of light," rejecting the wrong, adopt from "this generation," whatever is true and helpful.

A child defective in either sight or hearing develops less readily than those of otherwise equal ability. A fact may "enter one car and go out the other"; "but who ever heard," says one, "of its entering one eye, and going out of the other?" Satan uses both these channels for instilling error. A boy never walks the streets of our large cities without sin knocking at both these doors. Every Sunday's lesson should also knock, and knock louder, and push its way in and bar the door against error by "Thus saith the Lord." When the lesson is taught by the use of the black-board, picture chart, or other objects, both the sight and hearing are used, and the more truth enters through the eye. Here let me heartily recommend the "Bible Lesson Pictures," by the Providence Lithograph Company, to all primary teachers.

What easier way to show a child the nature of sin than to *see* a glass of pure water, the picture of a child just from God; introduce some colouring substance to show that sin defiles every part of the heart. Put in more and more till deeply coloured. Such is the unforgiven heart; but it can be changed. Show the change in the water by introducing some chemical that shall make it again pure. So the heart can be made "clean" by the entering of the Holy Spirit.

To show the power of sin and the strength of bad habits, show how easily a fine thread can be broken; bind a child's hands together with it, by passing it many times round, and he will find he cannot break away. The more he struggles to free himself, the more conscious he becomes that he cannot do it. Some one else must release him. So Christ alone can deliver us from the bondage of sin; our struggles simply show how utterly helpless we are.

Lessons taught in this way not only impress the scholars, but help them in carrying the truth to their homes.

A little girl who was taught in this way in Sunday-school, but who never received any religious instruction at home, came to me one morning with a paper box she had herself made, with places cut out for "gates," and she said, "This is the city of Jerusalem; that block pasted in the middle is the temple; that one, the upper chamber; this one,

the priest's house; and this, Herod's palace." She also had a smaller box, which she informed me was the Garden of Gethsemane: "These eight pieces of paper," she said, "down by the gate, are the eight disciples whom Jesus left when he entered the garden; and these three, over in the other part, are Peter, James, and John, whom Jesus took with Him to watch and pray." She had also cut out of stiff paper the swords and spears of the soldiers. She will not soon forget that lesson. Get your little children to "doing" the lessons in some such way, and they will always remember them. Send the children home to the sand pile to make the Mount of Olives, with Jerusalem on one side and Bethany on the other. The walls of Jerusalem can be constructed with the common building blocks used by the children, and the temple represented by one large block, and the other places of interest by smaller ones. Bethany's low buildings can be made real by more of these same blocks. A child will delight to follow Christ's movements and teachings through Passion Week in this simple way. Prove it, and see for yourself if it is not true.

Who shall teach this class? Not an angel from heaven—his presence would be too discouraging—but some earnest, consecrated person, man or woman, with a *motherly heart* and a *motherly* ability of devising ways and means. The Spirit of God will complete the work.

Christ's word is, "Follow Me, and I will make you to become fishers of men."

CHRISTIAN ENDEAVOUR SOCIETIES IN SUNDAY SCHOOLS.

By Professor Charles F. Bradley, D.D. (*Evanston, Illinois, U.S.A.*).

What more can we do to keep our young people in the Sunday school? This is one of the most perplexing and urgent questions before us, and one worthy of general discussion. That much has been done, we know; that more should be done, we doubtless agree. So careful and thoroughly informed a Sunday school writer as Dr. H. Clay Trumbull says, "It is probable that *more than one half* of all the scholars who are brought under the oversight of teachers in our Sunday schools, in city and country the world over, are lost to the Sunday school."

The loss is certainly alarming, and presents the most serious unsolved problem in the whole range of Sunday school work.

I. Of the remedies proposed the most common may be classed under the head of *expedients for making the Sunday school more interesting to senior scholars.* The most radical of them is that advocated by Bishop Vincent, of Chautauqua fame, whose skill and experience in Sunday school work make all his suggestions worthy of most careful

thought. He proposes a separate senior department with some peculiar methods which shall bear the novel name of "The Assembly." Up to the present time, however, this plan has not been practically successful to any noticeable extent. The English adult Bible classes are similar in principle, and their growth is significant and promising.

The occasional success of an exceptionally good Bible class teacher in gathering and holding a mammoth class is a proof of the large number of young people who are on the outskirts of our Sunday schools and yet not generally brought in. If we could secure a large supply of such teachers, our problem would be solved. The late President Garfield's remark has become historic, that he would be satisfied with a college which should consist of a log cabin containing a wooden bench, with Dr. Mark Hopkins on one end of it as teacher and himself on the other end as student. The great teachers of the world have needed little apparatus and resorted to few expedients; but, unless the heavens shall cloud over and rain down such exceptional teachers for forty days and forty nights, we are not likely to have a supply equal to the demand.

Other attractions which have found favour are those varied and excellent social and literary entertainments, some of which have been so delightfully described to-day. But, without detracting one whit from their high object and valuable results, we must admit that their scope is limited, and that they often supplant rather than recruit the Sunday school. They are quite powerless above a certain grade in the social scale. They attract and hold those only who have no more enjoyable recreations. The world can easily outbid the church in interesting those young people whose chief end is self-gratification. Sin, as Austin Phelps has said, has a certain raciness about it which innocent diversions lack.

With all our expedients, too many of our schools are like the Lodore Waterfall in summer, which has everything needful to make it a fine waterfall, *except the water*. Many a pastor and superintendent bears about an aching heart because of the scarcity of young people in the Sunday school.

II. Experience has commended a second remedy which has not been so thoroughly tried. It consists in *putting the young people at work*. What superintendent has not been amazed at the fidelity and interest of some young man or woman, who seems otherwise rather worldly-minded, who has been made secretary, or librarian, or treasurer of the school? This fact should teach us a lesson. Working for a good cause, even from a comparatively low motive, excites our interest in it. And this principle should lead us to enlist the services of the young people to the largest possible extent in Sunday school work. We should multiply positions and devise new work. We might well increase the amount of visitation and invitation, and add the work of reading to the sick, and carrying flowers to the hospitals, and other

benevolent services. Such practices by Sunday school scholars were commended by John Wesley as long ago as 1787.

And right here the young people's societies of Christian Endeavour, and similar associations offer to superintendent and pastor an immense advantage. For these are societies of young people whose active members are *organized and pledged to do Christian work.* The pledge of the Endeavour Societies has specific reference to attendance upon and participation in the young people's prayer-meetings, yet their general obligation is to Christian activity. Their general motto is "For Christ and the church," and the almost unanimous testimony of pastors and superintendents is that the organization of such a society tends to the revival of interest in all the departments of Church work which are open to the young people. The essential committees are the prayer-meeting, look-out, social and missionary committees; but a Sunday school committee is very common, and a little tact on the part of a superintendent could doubtless secure one in every case. And this forms the natural connecting link between the Sunday school and the Endeavour Society.

My American fellow-delegates will agree that the rise and progress of the societies of young people, and notably of the Societies of Christian Endeavour, constitute one of the most marked, significant, and promising features of our present religious life. The Convention of the Christian Endeavour Societies in Chicago a year ago was a remarkable gathering. No less than 4000 delegates were present, representing a total membership of more than 200,000. A spirit of sensible enthusiasm and of consecration marked the meetings.

At a morning prayer-meeting, held as early as half-past six, not less than two thousand were present. The name of the founder, the Rev. Francis E. Clark, has become a household word with these many thousands of members; and the organ of the societies, the *Golden Rule*, under his editorship, has now a high place among useful papers for Christian workers. With wise moderation and a single-minded devotion to the spiritual ends in view, Mr. Clark has used the large influence providentially given to him.

About a year ago he visited England at the request of prominent men here, and represented his cause before the committee of the Sunday School Union. It is a credit to the wisdom of these gentlemen that they have adopted the Christian Endeavour work as a department of effort, and under the honorary secretaryship of Mr. Charles Waters the present year has witnessed a healthful growth.

The approaching Convention in Philadelphia will bring together the representatives of not less than 7000 societies in all, containing at least 400,000 members. It is this vast and rapidly increasing army of young people and another probably equal to it in the Epworth League, of which Dr. J. L. Hurlbut is president, and in other societies, which offers itself as an auxiliary to the Sunday school. How can we afford to lose its active co-operation? It seeks the same great end as the

Sunday school, the birth and development of Christian character. By its two classes of active and associate membership, the latter consisting of those who have not yet made a Christian confession, yet promise to attend the prayer-meetings, it provides an efficient agency for inviting and winning to Christian decision. The year before this not less than 22,000 conversions were reported among the associate members.

III. The Christian Endeavour Societies offer to superintendents young people pledged to Christian service who may be enlisted as workers for the sake of Christ.

At the Chicago Convention, before referred to, it was recommended that in the larger societies the Sunday school committee should consist of no fewer than twenty, who should be carefully chosen on the grounds of tact and fitness. These were to devote themselves to inviting new members into the school and to visiting delinquent scholars and unreached families. Happy the superintendent who can command a corps of helpers like this.

In the all-important matter of securing suitable teachers, the Endeavour Societies present material at least partly trained. A plan not yet widely known seems practical to further prepare and test these candidates for the teacher's position. It is that of a teacher's reserve class, which under the best teacher which can be secured shall study the lesson one week in advance of the rest of the school.

Every member of the class must pledge him or herself to be in readiness to teach as a supply every alternate week at the call of the superintendent. By this means the young teacher only attempts to impart the lesson in which he has been thoroughly instructed the previous week. In this reserve class much normal work might be incidentally done. Practical application would be united with instruction. Young teachers could be tested and their peculiar adaptations discovered. Surely many a superintendent would have his heaviest burden removed if he could have such a reserve corps of teachers at command. The young people entering into Sunday school work from the love of Christ would be attracted and permanently held by Him who, being lifted up, draws all men unto Him.

The constraining love of Christ which has drawn us together here across the seas is the power which we must trust to keep our young people in the Sunday school. These leaders in Sunday school work upon this platform and these delegates did not learn to love this work because of what was done for them in the Sunday school, but because of what has been done by them out of love to Christ and their fellowmen. One of the striking characteristics of the Endeavour Society is the faith of its leaders in the attractive power of Christ and the Christian life. It is, as the translation of the name of a society formed in a mission field signifies, the Christian society which *tries*, it tries for the love of Christ and in His name.

IV. In a marked degree the societies of Christian Endeavour constitute the golden link between the Sunday school and the church. How hard it often seems to bring our scholars to the point of Christian decision and the entrance into Christian activity! Interruptions towards the close of the lesson lead us to postpone the personal appeal. The appeal, if made in the class or in private, seems to be unheeded. We pray for a revival to move them. Will the young people's society meetings give frequent invitations to Christian decision, and then have the immeasurable advantage of coming from those of nearly the same age as the invited. The mysterious power exerted upon us all by those of similar age and tastes is wielded on the side of the Christian life.

"We send our sons to the masters," says a proverb, "and their schoolmates educate them." We may well bow our heads, which are grey, or rapidly becoming so, in thankfulness that young Christians, manly, womanly, and fired by a holy enthusiasm, are devoting themselves by the hundred thousand to helping each other and others in and into the Christian life.

Like the Evangelical Alliance, the Young Men's Christian Association, the Sunday school and the Christian Temperance Unions, these young people's societies are hastening the day of a complete Christian union, and so of the kingdom of Christ. John Wesley, whose grave is over yonder in the City Road, desired, he said, to form a league offensive and defensive with every soldier of Jesus Christ. If these great organizations just named and the people they represent could fully unite in such a league, turn all their guns upon their common foes, and none upon each other, the coming of the kingdom of their common Lord would be greatly hastened.

The PRESIDENT: Perhaps the most interesting development of Sunday school work of late years in this country has been the movement in the direction of adult classes which our friend Councillor Pitt, of West Bromwich, will now proceed to describe to you.

SUNDAY AFTERNOON ADULT BIBLE CLASSES.

By COUNCILLOR PITT (*West Bromwich*).

I SHOULD like to say, Mr. Chairman, at the outset, that not only the members of my class, but also the members of many other classes in the Midlands, feel deeply sensible of the great honour which the committee of this Convention have conferred upon them by asking one of their number to give an account of the work in which so many of us are engaged on Sunday afternoons.

The work we are doing in connection with our "Adult Bible Classes" will stand examination in the light of day.

Our work is founded upon the recognition of the Bible as being the Word of God, that Jesus Christ is the Saviour of all men, that the

Gospel is the only means by which our fellow-men can be restored to their Heavenly Father, and that these adult Bible classes assist greatly in bringing about the brotherhood of man of which we hear so much in these days.

Subsequent to the establishment and rapid extension of Sunday and Day schools, it was found that many of our youths were growing up unable to read or write, and without a knowledge of God's Word.

It was this deplorable state of things which led Mr. Joseph Sturge, of Birmingham, about forty years ago to commence "an early Sunday morning school" for neglected and wayward youths to learn to read and write and to gain a knowledge of God's Word.

This noble and philanthropic movement has grown into a great and flourishing cause, extending its ramifications into many of our towns and villages, by which means thousands of our working men are brought into contact with God's Word every Lord's Day.

My old tutor, Mr. James Scattergood, of West Bromwich, about the year 1854, thirty-five years ago, commenced a Bible class for men for the purpose of combating scepticism and infidelity in their various insidious forms. In this way our friend laboured most successfully over twenty-five years. But I think it is admitted on all hands that, however desirable it may be to combat and counteract the evil influences of infidelity (and we all know it is often necessary and desirable to do so), that this is not the best method of reaching the masses to-day.

My friend Mr. Blackham, of West Bromwich, was the first, I believe to commence, in 1875, what he has called "pleasant afternoon classes" for young men only.

Three of the principal features of this class were the adoption of the card of membership, the system of giving prizes, and each member contributing a penny weekly. We shall have to say more about these classes after I have given you an historical account of the various kinds of Bible classes which we now find in full swing.

Mr. Hartshorne, of Birmingham, was the first to start a Sunday afternoon school for men and women to learn to read and write. This school contains between 400 and 500 members. The men read and write in classes separate from the women, while the women meet in their several classes in separate rooms; but both men and women join in the opening and closing parts of the school services.

I now come to the formation of "Adult Bible Classes," composed of men and women as we have them to-day in many towns. These classes have been called "pleasant afternoon classes," but I prefer to recognise in a more definite form the good old Book in connection with the name of our classes.

I think it is better and more appropriate to call them "Sunday Afternoon Adult Bible Classes," as all our addresses should be based upon Bible truths, and in some way lead up to that Saviour of which the Word of God speaks.

We all know that the children of our Sunday schools come to us

about the age of five or six and remain with us until they are about seventeen or eighteen years old. The question has been asked again and again, "How can we best retain our elder scholars?" Every teacher knows that after ten or twelve years of earnest labour with and for his scholars that many of them drop out of sight at the ages just mentioned. I believe our Adult Bible Class movement has enabled us to solve this question.

I do not think I can explain this better than by showing you how we in West Bromwich have solved it for ourselves, and how it has been copied by many other towns.

When a superintendent of a Sunday school about nine years ago at West Bromwich, I met with the difficulty of our senior scholars leaving us at the ages already mentioned. I gave up being superintendent to take a class of *eleven* young men, with the object of trying to retain our elder scholars.

I noticed that many of our old scholars of both sexes, about the age of twenty-one or twenty-two, were in the habit of taking their walks together on Sunday afternoons. This set me thinking. I remembered that the concert hall and the theatre made special arrangements, and offered many inducements to gain their attendance.

The thought occurred to my mind that, if these young men and women were so much sought after by the world for the sake of making money, how much more should the church and the Sunday school become enthusiastic and wise in trying to win these same young men and women for their own eternal advantage and the glory and exaltation of Christ?

It was with this object in view that I adapted and enlarged the scope of my class so as to include young women as well as young men.

I have learned from the small and humble beginning of this movement "never to despise the day of small things."

At the time I adapted my class according to this new plan, I had about twenty young men in regular attendance. I then asked for the old registers of the school for the purpose of visiting old scholars, many of whom by this time had become married.

After explaining our new method to these old scholars, husbands and wives, friends and neighbours came and joined our ranks, and in many cases bringing their aged parents with them. In four years, our membership increased from 11 to 850. Our method of conducting the class is very simple. We intersperse the service by singing three or four hymns, and read a portion of Scripture. We are firm believers in earnest and simple prayer. The address lasts about twenty minutes, while the whole service is not more than one hour in length.

We have a committee elected by the members to manage the affairs of the class and to look after all financial matters. We have two secretaries, one the attendance and the other the financial, and we have also a treasurer.

Each member is supposed (but not compelled) to contribute one

penny every Sunday, which is taken up as an offering. The class has resolved that members making forty-five attendances shall receive a book prize, to be paid for out of the money which is thus collected every Sunday.

Our class tries to carry out the golden law of sympathy which our Saviour has so beautifully set forth in the 25th chapter of Matthew, to care for the sick and feed the hungry.

We make a special collection for the needy sick, and we also hold a "bread service" once a year for the poor of the class and district.

Absentees are visited by the members, while I visit the sick. But I ought to say here that some classes have a committee which undertakes the work of visiting the sick. By this method of members visiting absentees we create a spirit of co-operation and a feeling of sympathy towards each other which unites the members and holds the class together.

Since we commenced our class nine others have been started in West Bromwich on similar lines, and are in every case doing well.

We have in West Bromwich about 5000 in attendance every Sunday afternoon to hear the Word of God explained and the Saviour set forth. We look upon this as a great cause for rejoicing; but our joy has been increased by remembering that visitors who have been induced by our friend, Mr. Blackham, to come and see our work in operation, have on their return home started similar classes in their own districts, some for men and others for women, while the great majority of the classes have been for men and women jointly.

The adaptability of this system of Christian service in meeting the wants of working men everywhere is seen in the rapid extension of these classes and the many blessed results which have followed their formation in the various towns.

We find *Wednesbury*, with five classes, containing about 2500 members.

Wolverhampton has several classes, containing about 2000 members.

Nottingham has its classes, with a membership of over 2000.

Leicester has more than 1000 members in attendance every Sunday afternoon.

Walsall has seven classes containing 3000 members.

Derby has five or six classes, containing altogether about 1400 members.

Many other classes have been started in other towns on these popular lines, and it is estimated that we have now an aggregate attendance of 27,000 members every Sunday afternoon.

I should like to mention a case showing how the work is extended by the members of our classes corresponding with their friends and relatives.

I had in my class a young man who has a brother in the ministry in London. The one wrote the other, and told him of our good work and explained our plan fully to him.

The result was that this minister was led to start what he has called "The Winter Afternoon Society," to be held on Sunday afternoons, when they get an average attendance of 600. And during the summer months they hold out-door services, the members going from house to house visiting the people and inviting them to these out-door services. The minister to whom I have referred is the Rev. W. Knight Chaplin of the "Poplar and Bromley Tabernacle."

Mr. Chaplin has very kindly sent me this message: "We believe there are grand possibilities for increasing the strength of the church and staying the advance of scepticism in the institution and development of Adult Bible classes, for such is our experience."

We find this new method of Christian service has been carried to the Antipodes.

An enthusiastic worker, Mr. J. H. Barker, one of the old members of the Derby class, went to New Zealand, and has been the means of starting a class there.

In the *Colonist* of May 9, 1888, we read, "The meeting has been inaugurated by Mr. J. G. Harkness, assisted by Messrs. Barker and Hodder. The Oddfellows' Hall at Richmond has been engaged. An organ has been provided, and a very good start made."

In speaking of the results of our work, we claim, First, to have *retained* hundreds and thousands of our elder scholars, who would in all probability have left our Sunday schools ere this.

We have, secondly, *regained* thousands of our old scholars who had left us for years.

And we have, thirdly, *reclaimed* many who for years did not attend a place of worship.

We think these results show that the question how to retain our elder scholars has at last been solved. And we also think that we are at the same time solving another problem, viz., "how to reach the masses."

We have seen men come to us poorly clad, with big mufflers round their necks, and almost afraid to sit in chapel. In about a fortnight the muffler has given place to a neat tie and a clean collar. In about another month the old garments have disappeared altogether to make way for a new suit.

And we venture to think that, if our classes become the means of making men more respectable, they not only confer a great commercial benefit, but also a great social and moral good upon society. When we have been called to visit our scholars in their affliction, we have found again and again that the simple story of Redeeming Love has found a lodging-place in their hearts, and very many have passed away rejoicing in the saving grace of Jesus Christ our Lord.

Our classes have rescued the wild and wayward. They have kept others in the path of seeking the truth. They have brought light and knowledge to the aged and infirm, and they have brightened the homes of thousands of working men.

When we see sons and daughters, fathers and mothers, grandfathers and grandmothers, ranging from seventeen to eighty years of age, all sitting to hear the Word of God explained, we feel certain that this work will receive the blessing of the Holy Spirit. It is with confidence we apply the words of the Prophet Isaiah, when he is speaking of the fruitfulness and success of God's Word, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Our Adult Bible Classes have demonstrated the fact that the working men of this country are not opposed to the Gospel of Christ. And we make bold to say that, when it is suggested that the working classes of England are opposed to the teachings, life, and work of Christ, that such a statement is a libel upon their character.

We find a great number of them love their Bible, and can, and do, worship Christ as their Saviour. Working men like a religion of sympathy, which is the essence of the Gospel of our blessed Lord.

This work is destined to spread and extend far and wide until it reaches our cousins across the Atlantic. Our reason for making this remark is, because many of our scholars are constantly going to the United States and the Dominion of Canada. And we believe they will take with them some of the new methods of Christian service which they have seen at home.

I should like to pay a warm tribute to our friend Mr. Blackham for his constant efforts in starting new classes in different parts of the country. His efforts have been marvellously successful. It was the mission of Paul to plant, and for Apollos to water. And our friend has been looking after the planting while some of us have had to remain at home and do the watering.

The work of our Adult Bible Classes should not be looked upon as antagonistic to the ordinary Sunday school, because it does, as we think, supplement and complete the work of the Sunday school. We know there are many schools where the senior scholars, for want of better and more commodious buildings, are obliged to meet in the same room with the children, which for many reasons is very objectionable.

And, further, the Sunday schools, with their present limited accommodation and regulations adapted only for children, could not do the work which is now being done in our afternoon classes.

Although our adult classes are usually held in large separate buildings, I look upon them as part of the same system and completing the work of the Sunday school. The Sunday school takes the child when it is about six years old, and retains it till it has grown up to about seventeen or eighteen years of age.

It is at this age our adult classes step in and say, Now hand over to us your senior scholars of both sexes, and we will provide for them in every possible way.

The teacher of the Sunday school takes his lessons from the Word of

God, while the addresses of the speakers of our adult classes are also based upon the Scriptures.

In a word, the Sunday schools have sown much seed, and I think all present will admit that our afternoon classes will reap in a large measure the results of the labours of godly men and women of former years.

In other words, the Sunday school lays the foundation of a system of Bible teaching which is continued and carried on by our adult classes until the top stone is reached by the minister of Jesus Christ.

I am well aware that there are some few who object to our work because of the prize system in connection with our classes. But I can assure you that the prizes are made the means of securing regular and punctual attendance. And further, if the members of our classes contribute the money themselves, they have a right to give prizes to each other as a reward for punctual attendance if they so determine.

In every department of life we find inducement held out in the shape of *rewards* and prizes. If a student in one of our colleges passes his examination the best, he is presented with a certificate of merit, and often obtains a book, and sometimes a money prize. We have known money prizes given for the best essays on "Foreign Missions," "The Papacy," "Temperance," and even on "Free Trade."

And do we not read in the Scriptures that Moses had "respect unto the recompense of reward," and to "so run that we might obtain" the crown of everlasting life?

It should not be forgotten that our classes, by the prize system, become the means of widely circulating a sound and healthy literature.

With our present number of classes we find that at least 20,000 persons will be supplied once a year with books of a good moral character written by some of the best authors.

And quite as many more will read these books, for they will be read by other members of the families, and lent to their companions and neighbours, so that our classes will become one grand circulating library containing over 30,000 readers.

Corporations will even tax themselves to increase the number of readers, and to supply the people with knowledge by adopting the "Free Libraries Act." But here we have a system in connection with our classes which supplies knowledge to many thousands of people without being a tax to any one.

When I mention the titles of the books we distribute it will be seen what kinds of literature we are circulating: 'The life of Dr. Livingstone,' 'Famous Men and Famous Deeds,' 'Pictorial Cabinet of Wonders,' 'Life of Gordon,' and 'The English in Egypt,' 'The Quiver,' 'Sunday at Home,' 'Good Words,' the 'Fire-side,' and, the best of all, the 'Holy Bible.' If our class prize system puts into the hands of our members such valuable books it will become the means of diffusing useful and saving knowledge. And, further, this prize system must confer a commercial advantage upon the community at large.

It is estimated that about £5000 will be spent annually in our prize distributions, which, of course, means an increase in the work of the printers, the business of the bookseller, and bringing into circulation a large amount of money amongst other tradespeople.

I have been asked the two following important questions :—

1. Do your classes supply teachers to the ordinary Sunday schools?
2. And do the members of your classes generally attend the ordinary services of the church or chapel?

I think you will all agree with me in saying that we should not value these classes for what we can get out of them. And neither should we form these classes chiefly for getting denominational advantages. I take it our first and chief object should be how much good we can do to our fellow-men notwithstanding this.

I am able to state that from our own class there has gone forth a steady stream of teachers for years past. We keep a record, and we find that many of our scholars have become teachers in the various Sunday schools of the town. And we also think that, but for the retaining power and influence of our classes, that these might have been lost to the Christian church. We find many of our scholars who did not formerly attend Sunday-evening services do so now. But there are others who at present have not taken to attending Sunday-evening services, and in their case we say it is far better for us to gather them into our classes, where they will hear words whereby they may be saved, than not to gather them in at all.

The possibilities of these classes for moral and spiritual usefulness are very great—

1. You can use them for carrying on temperance meetings.
2. To assist in town and city missions.
3. And as co-workers with you in the ordinary services.

I know a case in West Bromwich, when the anniversary of the Sunday school comes round, the Adult Bible Class is requested to provide for the afternoon service and the collection. And it is a fact that the afternoon collection is always the largest.

I feel I might have said much more about the great work of our classes, but time forbids. But one thing I feel I must say before I sit down.

If any of you should start a class of the same kind, be sure and not make the mistake of selecting the wrong man to be its president.

Any man will not do.

The president need not give the address every Sunday; he can get a plan of speakers to assist him.

But the president must be a man of earnest spiritual life.

He must be a man that knows his Bible.

He must have an abiding faith in the Gospel of Christ as being adapted to meet the wants of all men.

He must be also a man who is in sympathy and touch with the working men.

In a word, he must be a man of one idea—Christ for his class, and his class for Christ.

Mr. MELLORS: I do not know that I can say anything more than I said in the paper which I have written, but I will say, in connection with that movement, that at Nottingham it is a distinctly religious movement, and that there is no attempt at amusement. My daughter presides over 500 women, and I preside over 2000 men, and if any of you desire to have any information as to the way we carry it out, if you write to me I should be glad to give it.

Mr. BLACKHAM (*West Bromwich*): All I have to say is our experience of this work shows us that while it is difficult to get a class and hold a class long of thirty or forty, at least, it is a very easy thing to get a class of 1001. If you doubt it, go and try it.

Dr. HALL: Just before I left America I met one of the best Christian workers in the Church I serve, and while saying good-bye she said: "Do not forget to tell the Convention about the Chinese—not the Chinese in China, but the Chinese who are living in our American cities." Mr. President, no Irishman can afford to disregard the command he gets from a Christian lady, so I venture to take one minute to mention to the Convention what is being done in that direction In every one of our great cities we have a large number, I can truly say, of wealthy, respected, and self-supporting Chinese men. I think every leading denomination of these cities has opened a Bible class and Scripture class for the benefit of these people. In some instances these classes will number twenty, thirty, and forty members. They do not know our tongue in the beginning, and usually one teacher is given to each pupil, and I am bound to say I have known Christian men seventy years of age who have taken a pupil Sabbath night after Sabbath night with the greatest joy and satisfaction. Not a few have been received into membership of the church, and there is one thing particularly noticeable. In some instances, when we are dealing with our own people and bringing the means of grace to them, they are tempted to look a little to the advantages they get from coming to these schools. On the other hand, with the Chinese the difficulty is to keep them from overloading the teachers with gifts and tokens of approval, and gratitude, and sympathy. London is hearing every day now of pupils being taken for picnics. These Chinese pupils are anxious to organize picnics for their teachers to show how grateful they are for the service rendered them. I do not know whether in English cities you have any Chinese; but, if you have, nothing is easier than to approach them, and to teach the heathen amongst us the practical power of our Christian system and the grace that is in Jesus Christ.

[In consequence of the great length of the afternoon programme, the executive committee decided that Councillor MELLORS' paper should be read at the morning session; but, that gentleman not being present, his paper was read by the Secretary (Mr. E. TOWERS) as follows:—]

PLEASANT SUNDAY AFTERNOONS.

By Councillor Mellors (*Nottingham*).

At the Albert Hall, Nottingham, usually 2000 men every Sunday assemble to spend a pleasant Sunday afternoon. On certain days the number in attendance may not exceed 1700; on other days it would reach to 500 or 600 more. They are men, not boys. Their ages range from 18 to 84. They are not a mixed audience, except that once a month some of them bring their wives. Those men would not miss the meeting if they could help it on any account. The most of them have to walk one, two, or more miles. If the rain pours down, if the snow falls, and the wind blows, or if, on the other hand, the weather is hot and sultry, you will find them in their places.

What is it that draws them? They are not paid to attend; they are not bribed into goodness. They give more than they get in the financial sense. With a monthly collection they meet the expenses. They are all working men; some are educated, some otherwise. They are of every variety of trade; some appear comfortably off, while the dress of others indicates poverty; but there they all assemble like a band of brothers. Every man has his Sankey hymn-book in his hand, for which he has paid 3*d*. What are they assembled for?

Let us enter the hall. It looks like a great hive of bees—all business and stir. Here are men waylaying the others entering, greeting them. They are called "welcomers." Their instructions are to shake hands with everybody all round, to find them places, and to make them feel that they are at home. All the seats are free. What are those men doing at the tables? They are registering the attendance of those who desire to subscribe for books. It is optional whether a man has his attendance registered or not. If he so desires, he has a member's ticket printed with fifty-two spaces for the year. He casts his card on the table, together with a penny. His card is stamped with a red cross in the space for the date; say, "584" is written by another marker in a book, which during the week is posted, showing the attendance and the penny paid. There are twenty of such markers, some of them sitting near each of the doors. At that other table men are paying 3½*d*. a week into a sick provident fund, which three or four men are managing. Here are three men receiving deposits into a penny bank. There is a table at which new members are joining. Here are half a dozen referees being appealed to to allow last Sunday's attendance, notwithstanding absence. This man is telling one referee that he was ill, or that he had met with an accident, or that he was compelled to work his engine, and the referee has to put his initials on the card. There is a little bookstall, and half a dozen persons are selling good penny books; from 300 to 500 booklets will be sold at the commencement or at the close of the meeting.

The clock strikes half-past two. The organ has been playing some minutes. There are a number of men in front of the organ forming the choir. "Hymn 210," calls out the President, and uprises that forest of men's heads, and, oh, what a volume of sound rises! Every man is singing, "It is well, it is well, with my soul."

The hymn is finished. "Mr. Smith will read a portion of Scripture." About ten or twelve verses are read, usually the International Lesson. "Hymn 317." That hymn is evidently a favourite. How heartily and earnestly they join in that chorus, "He arose! He arose! Hallelujah, Christ arose!" "Mr. Jones will lead us in prayer." Mr. Jones is a working man; they all know him. He pours out his petition to God from the fulness of his soul, and many hearty "Amens" and responses accompany the petitions. "Miss Jenkins will sing a solo," and forthwith Miss Jenkins sings "The Better Land," which, being well done, is heartily cheered. "Mr. Wilson will give an address," and for ten minutes Mr. Wilson is giving an earnest, faithful, and telling Gospel address. A duette or quartette follows. All the pieces sung are sacred. A second Gospel address of ten minutes follows; a third solo or chorus; the announcements; a closing hymn, and the benediction. The whole occupies a few minutes over the hour, and the men disperse; but evidently the workers have a good deal to do, for six or eight groups of men are squaring their accounts or making their arrangements for the week-night meetings. This has gone on Sunday by Sunday without intermission since October 1887, and the interest has not diminished. What is it draws them together?

There is no attempt at amusement or of entertainment. Every meeting is a religious meeting, nearly every address is a Gospel address; sometimes temperance, or thrift, or good habits, will form the theme, never politics.

FOR WHAT HAVE THESE MEN BEEN DRAWN?—First, by an earnest religious service; but, beyond this, and partly *by means of various benevolent agencies*. There are 1300 men who pay a penny a week towards having a *book* at the end of the quarter. Those who desire to go in without having their attendance marked do so without let or hindrance. The books obtained and distributed are of a class adapted to the people. The lives of Bright, Garfield, Lincoln, Grant, or Livingstone, and of other famous men, have been particularly run on, while books of travels, of poetry, religious books, and certain magazines, "Songs and Solos" with music, Bibles, &c., have been purchased. The effect of the circulation of good books in the houses of the working classes has a decidedly beneficial influence, and many a man has bought other books to match.

Seated by the side of the markers are the committee-men, receiving money into A PENNY SAVINGS BANK, and the deposits will range between £3 to £10 per week. A week's notice is required for a withdrawal of more than £1. The moneys received are the next day paid into the

public savings bank, to an account in the names of the treasurers, and when a man's deposit amounts to £5 the sum is transferred to an account at the public bank in his own name.

By the side of the bank committee is THE SICK PROVIDENT COMMITTEE, who receive from each member, who thinks well to join, $2\frac{1}{2}d.$ per week, or, if he wishes to have the services of a doctor, $3\frac{1}{2}d.$ In case of sickness the sick member has 6*s.* per week for three months, and 3*s.* per week for three months longer; £3 is paid in case of death. At the end of the year the funds are divided among the members, leaving only 1*s.* each as a nest egg. Last year each member received back 6*s.*

A considerable number of *essays* have been written by members upon various subjects, the conditions being that the essays should be written on four pages of foolscap, one side only, and not take more than seven minutes to read. Some of these papers would have done credit to the members of a college, and two of them on 'Temperance' and 'Character' have been printed and circulated. The efforts in poetry have not been so successful, although encouraging, and a very good hymn was written and read the other day by an old member, aged eighty-two.

There are thirty *visitors*, whose work it is to look after absentees, and the sick, and, as far as funds will allow, the needy, and to relieve them, for which purpose

A BENEVOLENT FUND was formed, and a quarterly collection is taken. One visitor spent his Easter holiday in visiting seventy members in his district, taking between two and three days over it.

Connected with the Sunday work are a number of week-night classes. AN ELEMENTARY SINGING CLASS provides for beginners in the musical direction, while two choirs help forward the more advanced.

A BRASS BAND has forty members, who have purchased their instruments by payment of 1*s.* per week, and who render assistance to the class once a quarter on Sundays, and at week-day demonstrations.

THE EVANGELISTIC CHOIR sing the Gospel in the market-place, and a number of the members join in *out-door preaching*.

A DRAWING CLASS, a class for teaching elementary *French*, and a *shorthand* class help forward the work of education.

The amusements of the members find expression in

A CRICKET CLUB, while, Nottingham being a fishing district, one hundred and ten members have joined a FISHING club, by the tickets of which they are enabled to travel to thirty railway stations at return fare of one and a quarter.

AMBULANCE classes have been formed, and the members have passed very satisfactory examinations. A TEMPERANCE society has been joined by a number of men to whom drink was a snare.

SOCIAL PURITY has had attention, and members have been encouraged to join the White Cross Army.

A FLOWER SHOW was held last summer, and two flower services connected with benevolent agencies. *Processions* have been arranged to the Castle Museum for its pictures; to the arboretum for its flowers; to St. Mary's Church to hear Rev. W. Hay Aitkin on social purity; to the Senton Orphanage, and elsewhere.

GEOLOGICAL TOURS on Saturday afternoons have been accompanied by Mr. Shipman, who has described the geological formation of the district; while Sunday morning walks have been rendered helpful to forty or fifty men to whom Mr. Mann has given *Natural History* talks in the arboretum, with microscopical and magnifying-glass aids.

A MONTHLY MAGAZINE reports the doings of the class, about 500 copies of which are sold, and 1500 given away.

EXCURSIONS and tea parties or concerts are arranged at each holiday occasion, so as to be helpful to those members who desire pleasure, as well as for those who might otherwise fall into temptation.

It may be desirable to state here that we have a separate WOMEN'S MEETING conducted by women. The number of members, over 500, could be greatly increased if we had room.

BY WHAT MEANS HAVE THE MEN BEEN WON?

1. *The effort originated from among themselves.* The United Gospel Mission is an evangelistic agency, designed to aid and supplement the work of the churches, and to carry the Gospel into the hearts and homes of those who are not usually reached. It includes as members many persons who are connected with various churches. These persons rent the largest hall in the town for evangelistic purposes. A part of the work carried on was a Bible class of thirty to forty men. The members of that Bible class determined, God helping them, they would largely increase their numbers. They sent a deputation over to Derby to see Mr. Hodder's class. They sought for additional members, and so set the class agoing. From the beginning each member has felt "it is his own class."

2. It has been customary on the last Sunday in each month to issue *special invitations* to the men engaged in any particular trade, and, as far as practicable, to secure that the persons who spoke, read, prayed, or sang, should be men engaged in that particular trade. Thus, corporation servants, policemen, railway men, butchers and bakers, lacemakers, hosiers, &c., have been invited by handbill and personal solicitation.

3. The *welcome* at the doors has an effect upon many men. It is no

uncommon thing to hear them say, "If you go to such-and-such a church or chapel, no one takes any notice of you, but here you always get a welcome."

4. A public hall is found to be an advantage, where the seats are chairs, and *every seat is free* and equal. Working men, rightly or wrongly, dislike the sacredness of buildings, the reservation of seats, the exclusiveness of pews, and the peculiarities of sects.

5. The *social arrangements* for the encouragement of thrift, for the obtaining of books, for educational purposes, for sports and pastimes undoubtedly draw numbers of men who would not be otherwise attracted. A procession always brings new members.

6. The *variety* of talent employed is an element of success. Each week different men read, pray, speak, or sing. In the singing ladies are always appreciated.

7. The *brevity* of the service and of each part of it is approved: prayers not exceeding five minutes, addresses of ten minutes, stand in marked contrast with the long prayers and sermons which men dislike. The newspaper and magazines have accustomed men to short bits. They dislike in a meeting, what they will not read in print.

9. *An earnest Gospel* is approved; men care nothing for speeches on church government, theological essays, intellectual doubts, and disputes; but they do care for and appreciate the truth as to God's infinite love, as to Christ's example and sacrifice, as to the provision God has made in the Gospel for making bad men good, and miserable men happy.

The truth as illustrated by their every-day circumstances, and their temptations, their sins, and their sorrows, told from loving hearts, in simple earnest language, this they will appreciate and respond to.

10. It has been found of great advantage to make *an opening* for any man who was willing to render service as a worker; hence about every tenth man is in office. Every department has its committee for carrying out the details of the work. This helps to develop the energies of the men in the direction to which they are inclined, while it promotes the efficiency of the workers, and secures their interests. It is a huge blunder in connection with Christian churches when the passport to office is a purse, a large house, a carriage, or other badge of class distinction.

11. While various means have drawn the men, *one definite purpose* has held them; a crowd may be drawn by a fool, but, the folly expended, the crowd will disperse. In this effort, the one definite aim, to which all others have been subsidiary, has been the beginning and development of the life of God in the souls of the men. When conversion has been secured, rightly directed, all other good will follow, for with the "new birth" and proper guidance, cleanliness and thrift, better clothes, happy homes, kindness to women and children, industry and conscientiousness in the discharge of every-day duties, amiability and cheerfulness, with a desire to promote the good of others, these

are sure evidences that the life of God has begun, for what is the life of God but the life of faith, of goodness, of truth, of righteousness?

Has this been secured?

You see that man selling books. For thirty-nine years he lived a life of open sin and wickedness. By the grace of God he has been brought to the knowledge of Christ as his Saviour, and within three months he has brought eight other men to Christ.

There's another man who had not a suitable suit of clothes to attend an ordinary place of worship. Attending one of the meetings he was convicted of the sin, and the same night accepted Christ as his Saviour. A situation was obtained for him, and the first week he refunded the five shillings that had been advanced for him.

Two men sitting together attended one of the afternoon meetings, heard the Gospel again in the evening, and were so convicted of sin that they went near midnight and awakened one of the workers to point them to Christ.

That man sitting there was a cock-fighter, and many a fight did he have on a Sunday in his back yard, but the cockerils are all dead now. That other man's clothes were so offensive, that you could hardly bear to sit by his side, but both his skin and his clothes are converted now. Yonder is a man fond of fishing, and through the fishing clubs at public-houses had become a confirmed drunkard; he thanks God for our fishing club, for he can indulge in his favourite sport without temptation.

That man is a pigeon flyer, and still he keeps at it; but his two maxims are now: "No gambling, no Sunday work." Listen to that other man's tale: "I made my wife glad last week, I bought her a new dresser, and a week before that I bought four chairs, and the week before I fetched the sheets and blankets out of pawn." Look at that other man, he has the tens of pounds in the bank, which he would not have had if the bank had not come to his door. He says he never saved sixpence before.

Are these isolated cases?

Thank God, no, they are only samples of a large number. It must not be supposed that all the men are of this class. There are hundreds of men who are more or less connected with the churches, and who attend only for the afternoon's good.

There is *our difficulty*, and with this I conclude. It seems almost impossible to secure the hearty co-operation of the churches in connection with this kind of work. It has been a grief to us that one man in ten has come from Sunday schools or other useful spheres, thereby occasioning irritation among Christian workers, who were faithfully discharging their duties. This has been discouraged, but it could not be helped. With a view to discourage this, the rule is not to admit members under eighteen years of age; but in some cases this rule has had to be relaxed. When men have left other schools or classes it has generally been where the work has been carried on in a

careless and apathetic manner. When will the church realize that the masses are to be laid hold of for Christ, if not for churches, and that the present indifference among Christian workers, the class distinctions, the pew rent exclusiveness, the sectarian bitterness, the set forms of service, and other similar impediments are rightly or wrongly, through prejudice or otherwise, the means that occasion the alienation of the masses from the Gospel. The people may be won, and all that is required is sanctified common sense, and warm-hearted energy and adaptation.

The PRESIDENT suggested that the paper should be printed in a cheap form for circulation.

Mr. CAIRNS: Every word in the paper is true, and the work is going on as it is pictured there.

HOME READING CIRCLES.

By REV. DR. PATON (*Nottingham*).

(This paper was taken as read.)

I call attention briefly to a grave responsibility of the church, especially of that department or branch of the church which has the care of the young—which undertakes, in behalf of the church and with its sanction, their protection amid the perils of opening life, and their training for its duties.

Looking at the many millions of children who have passed through our schools, we may well conceive that our Lord asks us, in solemn concern and even in rebuke, What has become of the children whom you had, during their youngest, tenderest, and most receptive years, to train for Me? Why are they in such vast multitudes lost to Me and to themselves? We know, at any rate, *when* it is they are so lost; and this may help us to answer the question Why are they lost? It is during those years in which, their school days ended—they lay hold of the business of their life, whatever it may be; begin to handle the implements by which their daily bread is gained; catch first foot-hold on independence; feel the new delight of moral freedom: face with curious gaze the wonders of the world opening before them; mix eagerly in the wider associations and interests of the workshop, and of the youth in their locality; and first meet the varied temptations that allure their nature—ripening rapidly in new activities, and awakening to new sensations of pleasure. These are the years of tremendous peril and of decisive trial, the testing and determining years of life, when character and destiny are almost irrevocably sealed. These are the years, then, as it seems to me, in which, with wisdom fired by truest sympathy and illumined by experience, and with the strain of continuous effort, the church should expend and use all her resources to protect, guide, encourage, train, and save her own children. For millions, it is then or never. Lost then, we can reach them no

more: so far as time and human agency are concerned, they seem lost for ever.

But, if the church is to render this paramount service to her children whom she may call her own, though she see them wandering from her into ways of death;—if she will answer with a clear conscience that awful question of her Lord, who demands from her His own whom He had intrusted to her, it is plain that the church must accompany and follow her young people into the crowded arena of life whither they have gone. It is there that they need warning counsel and protecting care to guard them amid the perils that surround them: it is there, amid the maze of many perplexing questions, that they need most sure and kindly guidance: it is for the new duties of life that await them there, that they need inspiration and training; and it is in order to quell the syren blandishment of evil pleasures that seduce them there, that the true and pure delights of a noble life must be made to shine brightly on them.

Hence it is that many, like the Countess of Aberdeen this afternoon, have pleaded with the church that, going forth into the world for and with her children who are there, she should take part in their practical and healthful education during these momentous and critical years in their history, that she should unite her influence to the great powers and agencies which the State is creating for the continuous education of our young people during the leisure evening hours of the day, and that she should make their education such as will wisely prepare them for the duties and trials of life. Education, to do this, must not only impart useful knowledge, but it must inform the soul and train the body. It must refine the taste, quicken holily the imagination, and inspire the common work-a-day experience with noblest elements of thought and joy.

Hence, too, I now plead that the church lay hold of one of the subtlest, most penetrative and formative, most powerful and universal of influences that mould and temper the character, fashion opinion, bias the judgment, guide the springs of action, and elevate or degrade the life. I think I may safely affirm that the home reading of our young people is one of those influences that at this moment is wielding an immense and incalculable power over their inmost thought and feeling, their speech and behaviour. It is an influence, alas! which I feel combines at present with other forces to draw them away from the church; but it is an influence which the church may seize and use so as by it to fulfil at least a part of her mission in the guardianship of the young and their wise moral training as they enter among the enchantments, the dangers, and the duties of real life.

Let us look at the facts of the case. In our day schools we have dowered the people with the gift of reading. It is often the only gift that remains of all that was learnt at school, being kept in exercise by the reading of journals and newspapers, when other gifts are disused and lost. Not only is the faculty given, but an appetite for reading is

often awakened—an appetite that is stimulated by the curiosity that is natural to youth, and by the manifold and exciting pleasures that thrill the young imagination in the wonder-world of adventure and romance to which the "open Sesame" has been given them.

Now what a great responsibility has been thrown upon the church in her moral and spiritual training of the young by this universal and most fateful gift of reading that has been bestowed on them. Some, seeing the malign results of this gift so pregnant for evil as for good, have deplored its bestowment on the people. That, however, is an idle, and a foolish, and an impious complaint. We cannot and we would not withdraw this gift, and the marvellous influences that it brings with it; but we must turn to face and ponder, as we have not yet done, the new and tremendous responsibility which is thrown thereby upon the church, and especially upon that branch of the church which takes charge of the young, and which, therefore, must secure for them effective guidance and help in the use of this magically potent gift.

At present, looking broadly at the condition and needs of the people in this respect, and remembering, too, all that has been attempted, may I not say we have bestowed on the people this gift, upon the use or abuse of which so much of their well-being or misery depends, but we have done little as a nation to train and help them in the right use of this gift? This question, however, which has large national, economic, and social issues to which I thus merely advert, comes with special emphasis to the church and the Sunday school, because, it seems to me that the gift of reading is charged, in an extraordinary measure, with those moral influences, for which the church is responsible, that inspire and form character; and because it works most mightily in this respect and to this result during the adolescent years, for which the Sunday school is responsible. These are the years in which it may almost be said that the moral personality is born,—in which at least it asserts and definitely forms itself. The child whom you designate by the pronoun "it" has now become the boy or girl, of whom you speak as "he" or "she." And these are the years too, in which, pre-eminently, through the avenues of sensibility and imagination, by the force of example and comradeship, and by the ideals that are presented to inflame the ambition and mould the ardent, ductile nature of youth, this moral personality can be educated, and fashioned for better or for worse. Nor am I wrong in saying as I have done that, in these years of youth, reading, 'home reading,' has a most intensive, subtle, formative influence;—touching to the very quick, and silently, continuously impregnating, the roots of moral impulse; opening the hidden fountains of desire and resolve, and cutting the channels of their flowing; and so, gradually, secretly—in ways that may not even be suspected by the reader—determining his character, framing his speech and actions, and fixing the issues of his life. What examples rise up before our mind to assure us of this truth: nay, if we but recollect ourselves, what memories flash upon us to emphasize it! It was with

horror we read the story of those two Tunbridge Wells lads—murderers and dead on the gallows before they finished their seventeenth year. They expiated in part their crime by their confession, so as to arouse us to a sense of the fascinations that beset and destroy our youth, in order that we may seek to deliver them. From the day they left school these two lads had excited and drugged their imagination by the cheap maddening literature that abounds for such as they were. The influence struck home; no poison could work more certainly and more fatally. They believed the true heroism—the real worth of life—was to pluck off your victim as coolly as you would a bird, and then to die game! And they fulfilled with absolute and villainous accuracy the part they had been educated by their home reading to think so splendid. Thus, murderous vice had decked itself with a garish beauty in the wicked romances which were their sole malignant nutriment during the young adolescent years in which I have said the aims of life are formed and character is made. They drank the cup of the sorceress, sparkling with its delirious potions, and met an awful doom. This case is exceptional, but only in the rapidity with which the mental poison worked, and in the sombre tragedy which filled the public stage for a while. The same deadly influences are working everywhere. The process and law of their operation are inevitable. We have given universally the power of reading and the appetite for it; and our young people, aflame with curiosity which reading may satisfy, prone to morbid feeling and reckless impulse which reading may stimulate, are left largely to the seductions of a vast popular literature created for them, which is garnished with varying allurements, which often panders to the worst and too seldom favours the best in human character.

Such are some of the reasons that make the care and direction of the home reading of the young a most important and necessary part of what has been called the "week-day work" of the Sunday school. And to assist the Sunday school in this work is one of the chief objects of the National Home Reading Union, as it has been one of the chief reasons for the formation of that Union. Hence therefore, on behalf of the National Home Reading Union, I now appeal for the immediate and earnest co-operation of all the Sunday school teachers throughout the country; for without them the Home Reading Union cannot reach and help the youth of the country as it desires. And to secure this co-operation, for which I plead, I desire to explain clearly the aims and methods of the National Home Reading Union in that branch of its work which concerns the young.

I can briefly define the aims of the Union by saying that it desires to prevent the waste of time and mental energy which aimless and ill-directed reading produces, and the far greater evils which are wrought by the reading of frivolous and immoral literature; and to confer the benefits that may be given by means of educative and inspiring literature, adapted to the tastes and requirements of young people. Its object, therefore, is precisely similar to that which I have said must be

the object of the Church, viz., so far as it can, worthily to influence and direct the home-reading of her young people; and it seeks to put into the hands of the Church an agency through which its responsibility can be in part fulfilled.

There can be no doubt that whilst the duty is so urgent it is by no means easy. This adolescent life, which is morally the critical and determining period of life, is the most difficult to control. Needing guidance most, it brooks guidance least. Whatever is done for our young people, then, must be done not coercively, but with a right understanding of their nature, so as allure and interest them; and all the nobler influences must be sought for in literature, that will naturally inspire and mould their thought and feeling. Further, the instincts of comradeship and the mighty forces that are developed through personal sympathy and the fellowship of large numbers banded together in some common work, must be awakened and stimulated and brought into our service.

The first desideratum accordingly is the right selection of books—books which must be written in a style to attract young people, to appeal with a certain fascination to their young natures, and open to them the wonders of the world and of life on which they have entered and on which they look with minds alive with wonder and curiosity: and these books must be very cheap, so that they may be accessible to all. The principles which I think should determine the selection of books for boys and girls has been stated by me in a letter to Lady Aberdeen, in which I enumerate the following subjects that are suggested for a course of reading:—

(1) The *Faculties of Observation* and their training—showing how the observing faculties might be developed and used.

(2) *Elementary Science*, especially as applied to health, trade, &c.

(3) *Biography*. Lives of heroic men and women, so that the minds of young people may be filled with heroic ideals, and that it may be shown them how every sphere of life offers opportunities for true heroism, for courage, sacrifice, fidelity to truth, and noble service to God and men.

(4) *Adventure*—and the training of the active powers for life,—showing that high aims are worthy of great efforts, and guiding thus the pulses of young life and ambition.

(5) *Fiction*,—showing the uses of it,—and how it can be wisely read.

(6) *Natural History*,—to give interest in natural scenery, and in flowers and animals.

(7) *Natural History*—special epochs and episodes, taught so as to quicken patriotism.

A list of ten books, embodying all these subjects, each costing about a shilling on an average, has been drawn up by The National Home Reading Union, for the boys and girls in our Sunday schools: there should be at least two more on religious and Biblical subjects. I think I can promise for the National Home Reading Union that the books selected for reading will be inspired with reverence for God and sympathy with

Christian truth; but, as it seeks to associate with all organizations and churches, it cannot deal with specific religious doctrines, but will leave these to be elucidated and enforced by the Christian bodies that are constituted and exist for this object. I believe all the books of the National Home Reading Union will be bound in its own cover, but I can see no difficulty in binding in this cover the additional volumes that are desired by the Sunday School Union or by other Sunday school organizations. By this simple means they will be included in the regular course of reading for the scholars. Bound in the same binding, they will form an integral part of the year's course of reading. Further, the name of the Sunday School Union, or of any particular school, might be printed on the cover of all the books read by these scholars, so that it may be seen that these scholars are associated together as members of that school and of the Sunday School Union, as well as of the National Home Reading Union. If two religious and Biblical books were thus selected by the Sunday School Union, or by any school, to be added to the list of the National Home Reading Union, there would then be twelve books at one shilling each for the year's reading, or one book for each month. No reader need be compelled to read all these books, but that should be the prescribed course for which certificates are given and all practicable help is offered.

Now, the second desideratum is the help and encouragement that can be provided for these readers. I fear it would be of comparatively little use simply to publish a list of books, however excellent, and say to our boys and girls, Read these. What more, then, does the National Home Reading Union?

First, it enrols each reader as a member, so that he comes into personal relation with it, and is associated with a vast number of other readers like himself. The fee for membership is exceedingly small, so that no boy or girl may be deterred thereby. It is only 1*s.* per annum, and this fee includes the price of the monthly journal, which is sent to each member, and by which his or her interest in the work of the Union, of which they are members, will be maintained. Now, this journal will be one of the great bonds of fellowship, and at the same time the means of continual, ever-recurring help and incentive. Its objects are thus stated in the letter I have named:—

(1) to give introductions to each book that is to be read, showing its main points of interest—the good to be got from it—the best ways of reading it, &c.; (2) to give explanatory notes, such as a tutor would give a class, on words, &c., in the books read; (3) as far as possible to answer difficulties that are found in these books by their readers; (4) to show the influence of "reading" upon character and the happiness of life, and thus to awaken a deeper sense of the educative value of "reading;" (5) to make announcements, and, to create a bond of fellowship between readers.

In addition memoranda sheets will be sent to each member, so that, if possible, a short account of what has been read may be sent by each reader once a month, and any special difficulties may be stated that

need explanation. These record memoranda will be kept, and certificates will be given at the end of the year according to the work done. A special certificate will be given at the end of the full course, which will extend over three years.

Second, readers, wherever possible, are to be associated in circles, so as to meet once a week, fortnight, or month, under some good leader, in order to discuss the subjects that have been read, and to associate with their reading some illustrative pictorial, or object and experimental, teaching. Why should not each senior class, under its own teacher—as leader—thus form a Reading Circle? These circles should be, if possible, connected with a particular school, and become the basis of Old Scholars' Associations in every school. It is most desirable to form such associations in connection with all schools, so that the old scholars may cherish an *esprit de corps* and cultivate loyalty to their old school, and may further, during the most important years of life, be kept in relationship during the week days with their old companions and teachers, which will be most helpful to them.

Third, there must be prizes, certificates, and badges or other decorations; and there should be yearly re-unions of the circles connected with the Sunday schools in each district.

I believe that there will be no honorary members connected directly with the central organisation of the National Home Reading Union. It is, however, earnestly desired that there may be such honorary members or associates of the Union—only they are to be connected with it through its several branches or district associations or committees that are formed to develope the myriad work of the Union in connection with all classes of readers. Such honorary members may then contribute to the small initial expense involved in this missionary propaganda. In like manner there may be honorary members of the Union associated with the various local circles formed in our Sunday schools who will encourage by a small contribution the enthusiasm and good conduct of these young readers by the distribution of prizes or badges. The National Home Reading Union will give its own certificates; but the worth of these certificates may thus be accentuated by local sympathy and approval.

All this looks large and complex; but in reality it is most simple, and will work like clockwork. I conclude by stating the four propositions which I drew up for the consideration of a meeting held in the London School Board offices on July 15, 1887, and which set forth the objects that might be accomplished by the National Home Reading Union:—

i. To stimulate, encourage, and direct home reading in such a way as to make home reading educational in the truest sense of the word.

ii. To give definiteness, continuity, and system to home reading, and to adapt it to the divers needs and tastes of readers.

iii. To give all practical help, in the most economical and efficient way, to those who engage in such reading.

iv. By means of local unions, or associations of readers, and the influences of a large organization, as well as by personal sympathy, to sustain the interest and confirm the purpose of all who undertake a regular course of home reading, and to unite them in honourable and helpful fellowship with each other.

In conclusion I invite and urge all Sunday school teachers and the elder scholars of all our schools to unite in this honourable and helpful fellowship with each other and with others in the National Home Reading Union.*

BOYS' BRIGADE.

By Mr. W. A. Smith (*Glasgow*).

(This paper was taken as read.)

The Boys' Brigade aims at nothing less than leading the boys enrolled in its ranks to Jesus Christ, as their Saviour, Leader, and Friend.

Its *object*, as stated in the constitution, is "the advancement of Christ's kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness."

Military organization and drill are used as a means of securing the interest of the boys, banding them together, and promoting among them such habits as the brigade is designed to form.

It was *instituted* nearly six years ago, in a Sunday school in the city of Glasgow, and from this single unit, with its three officers and thirty boys, there has grown an organization which to-day numbers over 300 companies, 1000 officers, and nearly 15,000 boys, with a permanent headquarters' office, a paid staff, and an official *Gazette* issued bi-monthly by the executive committee for the use of officers.

It has not only spread over the length and breadth of the United Kingdom, but has already taken root in the United States, in Canada, and in New Zealand, while inquiries, with a view to the formation of companies, are continually being received from other colonies and countries throughout the world.

The Brigade is composed of boys between twelve and seventeen years of age, who are formed into "companies," each company being necessarily connected with some church, Sunday school, or other Christian organization. This connection secures the support of a recognized Christian body, whose sanction is required to the formation of the company and the appointment of the officers, and whose sympathy and responsibility are thus enlisted as a help and strength to the company from its commencement.

* The Victoria Reading Circle, under the conduct of the Committee of the Sunday School Union, has been established since January, 1887. Its objects are in harmony with that to which Dr. Paton refers, and has in view specially Teachers and Senior Scholars. Full particulars can be had of the Secretary, 56, Old Bailey, London, E.C.—Ed.

The Brigade is entirely *undenominational*, companies being formed in connection with all the leading Protestant churches.

The companies are named and numbered according to place and order of formation, as "1st Glasgow," "1st London," "1st Edinburgh."

Where six or more companies exist in any town or district, they may, with the sanction of the Brigade Executive Committee, form themselves into what is called a "*battalion*," the officers of which constitute a battalion council, for the management of their own affairs.

The term "*Brigade*" embraces the whole organization; the Brigade Council consists of the captains of all the companies, and an executive committee is appointed by the council each year, to administer the affairs of the Brigade, subject to the approval of the Brigade Council.

The Boys' Brigade owes its origin to the felt want of some power, over and above the ordinary Sunday school organization, to enable us to grapple with the difficult question of how to hold and influence our older boys.

It cannot be too clearly understood that the Brigade is meant, *in no sense whatever*, to *take the place* of the Sunday school. It is an *auxiliary*, pure and simple, and that company which is not exerting an influence for good on the school with which it is connected, which is not increasing the attendance of the boys, strengthening the hands of the teachers, and improving the whole tone of the school, is failing to realize its object as a company of the Boys' Brigade.

If we wish to do effective Christian work among boys, a first essential is that we thoroughly understand the material we have got to deal with. We must go deep down into boy-nature, we must throw ourselves alongside our boys and get to *know* them, not merely by name and by face, but to know their hearts and their thoughts, their likes and their dislikes, their prejudices and their sympathies.

And a wonderful world we will find this boy-world to be, a world so fresh and so bright that we will have cause to thank God that He ever gave us the privilege of coming into touch with it. Once we understand the boys, we will soon learn to love them, to sympathize with them, to believe in them, and *this* is the first step towards any real influence over them.

I read somewhere recently of a boy who was asked, in the course of a Scripture examination, to give a short account of the life of David. His answer consisted of two words, "Kild Glia," spelt "K-I-L-D G-L-I-A." In these two mutilated words he meant to give the sum and substance of David's encounter with the Giant. This to him contained the pith of David's life. There is a delicious freshness about this biography, it is so perfectly boylike.

For the boy everything must be short and sharp, and clear and crisp. It must harmonise with his restless nature. He doesn't want to hear long sermons, to make long prayers, to read long dry books. "Kild Glia" is probably about as much as the average boy wants to know or to think, at one sitting, about David or anyone else. There is more in the boylike brevity of this description of David's life than

perhaps we realize. Boys are far too full of life to be long at rest, and we are bound to sympathize with this. We are bound to judge their thoughts and ideas by trying to look at everything from the boy's point of view. Then, and only then, can we really understand them.

And, in order to thoroughly adapt our methods to this boy-nature, we must deal with boys *by themselves*. This unspeakable advantage we have in the Boys' Brigade. It is a *boys' concern from top to bottom.*

We can thus leave everything out of our plans that we feel would mar the effect, and we can introduce everything that we believe to be helpful and right.

It was the conviction that boys were too important a part of the world to be slumped along with the rest of humanity, and treated in the general mass, that led to the formation of the Boys' Brigade. It was the consciousness that the old methods, however admirable, were not sufficient, that we wanted something that would appeal to the boys *as boys*, something that would be distinctively *their own*, something that would awaken in them that "esprit de corps," which a soldier feels for his regiment, his country, and his queen.

Boys are extremely susceptible and sensitive, and are swayed much by the opinion of their fellows. Among boys generally there is undoubtedly an impression that to be a Christian means to be a molly coddle. Who is to blame for this we do not stop to inquire. Suffice it to say that it cannot be altogether the fault of the boys.

The first thing we have to do, then, is to give the boys a true conception, *from a boy's point of view*, of what it is to follow Christ. And here we must remember that the service of Christ for a boy is a very different thing from the service of Christ for an old man, and we must avoid the too frequent mistake of arguing from Christian work among grown-up people to Christian work among boys.

A very worthy captain in the Boys' Brigade came to me the other day, and, with a very long face and a very sorrowful countenance, stated that they were having a week of evangelistic services in the Sunday school with which his company was connected, and that he was very much disappointed to find that the Brigade boys seemed to prefer playing cricket outside to going in to the evangelistic meeting. I told him that I thought it was most natural that his boys should prefer playing cricket, and said that I hoped he would be very careful not to make his boys imagine for a moment that it was less pleasing to their Heavenly Father that they should be out in the open air playing cricket, on a fine summer evening, than that they should go inside to an evangelistic meeting.

Christ wants the *whole boy*, *as a boy*, not the whole boy *as a man*, not even *part* of the boy as a man, and the other part as a boy, but the whole, restless, eager, happy boy, as a boy, and as nothing else. And it is this whole, unspoiled boy, that the Boys' Brigade sets itself to win for Christ. If you want to lead a boy to Christ, you must do it by training, by habit, and by conduct. You must not be too eager to see

results. You must not be continually pulling up the plant to see how the roots are growing. You must be content to wait God's time, sowing the seed in never-flinching faith, knowing that the harvest is in other hands than yours.

And so, in the Boys' Brigade, we begin in the simplest possible way. We will suppose the case of a school where difficulty is experienced in dealing with the boys; where the hold over them is slight, where the great majority of them leave the school about the age of 14 or 15, while those who remain are for the most part rough and boorish, and adopt an attitude towards the school which seems to say that they confer no small favour upon the teachers by coming to the school instead of feeling, as they ought to do, that it is a very great privilege to be allowed to come. This is no imaginary case, but a case which we have seen over and over again; and the sequel which is to follow has, I am glad to say, been also a frequent and happy experience.

In this school, then, it is decided to form a company of the Boys' Brigade. The sanction of the church or school authority is first obtained, and suitable men are secured for officers from among the teachers or office bearers if possible. One of these must be a man with some military experience. So much the better if *all* are so qualified. *All must be men of undoubted Christian character*, men who will give a true "*ring*" to everything connected with the company, who will set a high example before the boys, and keep the distinctly Christian aims of the movement continually in view. The appointment of such men as officers is absolutely essential as a first condition of success.

It is then intimated to the boys that a company is to be formed, the nature of the movement is explained to them, and all those between twelve and seventeen who desire to join are invited to meet together on a certain evening. The floor of the hall is cleared beforehand by a squad of boys told off for the purpose. When the doors are opened, in they come pell-mell, tumbling over each other, as if to have a last fling, before order and discipline assert their sway. But they are no sooner into the hall than the order to form up in single rank is given, and the boys at once are eager to conform. A short prayer is offered, and God's blessing asked on the work which is about to commence. *From that moment* it is not too much to say that an officer who has the right qualifications can do practically what he likes with the boys. Prompt, unquestioning *obedience* to all orders is laid down as a first rule. The boys enter into the spirit of the thing. To obey becomes a pleasure, because it is a soldierly duty. They are told that they must always come on parade *sharp to the minute*, looking smart and clean, with boots polished, faces and hands washed, and hair brushed. They must always *salute* their officers when they meet them or address them, either in the hall or in the street. They are taught that, to be true Brigade boys, they must be *through and through*, with no sham about them; that they must carry the spirit and principles of the Brigade into every part of their

lives; that they must not only obey their officers on parade, but their parents at home, their masters at work, their teachers at school, and, above all, that they must give prompt and unswerving obedience to *God's will* in whatever He commands them to do. They are taught to be proud of their company, jealous of its honour, and ashamed to do anything that would disgrace it. They are expected to be regular in attendance at Sunday school, as well as at the special Bible class which is now to be found in most companies, and there, as elsewhere, to set a good example to their comrades and other boys.

Nor do we seek, with all this drill and discipline, to take the brightness out of their lives. We just give the boys as much of it as they can heartily enjoy, always going on the principle that they should never get as much as they want of drill or anything else, that we should always stop before they wish to stop, thus keeping a reserve of interest to work upon in future.

The closing services at drill usually consist of a suitable hymn, such as "Soldiers of Christ, Arise," sung by the boys, and a short appropriate address of five or ten minutes, after which all join together in repeating the Lord's Prayer, the whole concluding with the National Anthem, played on the piano or harmonium, or by the band.

The uniform worn on parade is of a very simple and inexpensive nature, but at the same time neat and effective. It consists of a "forage-cap" and waist-belt, with frequently the addition of a white canvas haversack worn over the right shoulder. The sergeants wear shoulder belts, and all the non-commissioned officers wear "stripes," according to their rank, on the right arm. The boys wear their own clothes, no uniform *clothing* being worn in the Brigade. After a year or two, companies that can afford the expense generally supply themselves with model rifles, which still further add to the interest of the work for the boys.

Besides the addresses given at drill, *company Bible classes* are formed, and are conducted on much the same lines as a Young Men's Bible Class, except that the military organization is kept in view, as far as it is helpful, although uniform is not usually worn. The Company Bible Class should form the most important feature of every well-organized company of the Boys' Brigade, and should meet at some hour that does not interfere either with church service or Sunday school. Half-past 9 on Sunday morning is found, in many cases, to be a very suitable hour, and it is amazing how the boys can be got to attend it, often, perhaps, for no other reason to begin with, than that it is connected with the company. The Bible class is made as bright and attractive as possible, with bright hymns, short prayers, and short, telling addresses.

Some companies have occasional *church parades*, when all the boys of the company muster at the school, and march to church in uniform. It is also becoming customary to have battalion church parades on a large scale.

We form in connection with our companies *cricket, football, swimming*, and *athletic clubs*, and we hold meetings for instruction in whatever is calculated to improve and develop either the physical or intellectual side of a boy's nature.

Ambulance instruction in "first aid to the injured," under competent medical men, forms a leading feature in many of our battalions and companies.

A "*Boys' Room*" is frequently to be found, where the boys of a company can spend the long winter evenings in a pleasant and profitable way, in reading, games, or conversation.

In short, the Brigade aims at taking up everything that should enter into the healthy boy-life, and consecrating it all to the service of Christ, "In *all* thy ways acknowledge Him, and He shall direct thy paths." We break down once for all in a boy's mind the notion that Christianity is a thing for Sunday and the Sunday school, and has nothing to do with his daily life during the rest of the week; and we try to make him feel that there is no part of his life which is beyond the range of God's interest and God's love, and that it should be just as natural for a boy to ask God's guidance and blessing in the work of his cricket club as in the work of his Bible-class; that everything he does should be done as in God's sight, and that he should never do anything that he cannot look up to God and ask His blessing upon.

Sunday school teachers have long been face to face with the vital problem of how to deal with the older boys. The Boys' Brigade is a practical attempt to solve this question, and that it is succeeding in doing so there is abundant testimony from all parts of the kingdom.

The importance of such work cannot be over-estimated, for bound up with it lies the solution of many of the pressing social questions of the day. It is not too much to say that the boys form the *key to the situation*. If we save the boys, we save the future manhood of the country; and, if we save the manhood, we save the womanhood along with it.

Hundreds of written testimonies have been received from clergymen and superintendents in all parts of the country expressing warmest sympathy with the Brigade movement, and high appreciation of the good that is being effected through its agency, not only upon the boys enrolled in its ranks, but, through their influence and example, upon the schools generally with which the companies are connected, while many are led to express a wish that the day may not be far distant when every Sunday school in the land may have, as part of its machinery, a fully-equipped company of the Boys' Brigade.

The *one objection* that we hear urged against the Boys' Brigade is that it is calculated to develop a fighting spirit among the boys. I would say at once, without fear of contradiction, that, however much there may appear to be in this objection *in theory*, it has no weight whatever when submitted to the test of *practice*. The Boys' Brigade, wherever it has been fairly tried and firmly held, has developed a spirit of *brotherly kindness* among the boys, a spirit of *self-forgetfulness* which

makes a boy willing to sink his own individual interests in the interests of his company, and a spirit of *courtesy* and *politeness* towards his officers and his teachers. It gives him a manly uprightness of carriage which enables him to look the world in the face, and which cannot but have an influence far beyond the mere physical effect. And, over and above all this, we are receiving constant testimony from all parts of the country that the Brigade is being made the means, in God's hands, of attaining the highest end at which it aims, and leading many of the 15,000 boys enrolled in its ranks to bear themselves manfully in the battle of life, and to array themselves on the side of goodness and of God, as true soldiers of the Lord Jesus Christ.

A clergyman in the south of England, himself the captain of his company, writes as follows: "Let Christian young men give themselves heart and soul to this work, and they will soon discover, as I have done, that they stand at the very life-springs of society, with power to sweeten them as they flow forth, either to fertilize or blight the earth."

BANDS OF HOPE.

By CHARLES WAKELY (*General Secretary of the United Kingdom Band of Hope Union*).

(This paper was taken as read.)

The story of the origin of the Sunday school has its counterpart in that of the Band of Hope. Robert Raikes, touched by the needs of the street children of Gloucester, provided a means of rescue from a life of misery and vice by founding the Sunday school. The Rev. Jabez Tunnicliff, of Leeds, called to the deathbed of a young man, formerly a Sunday school teacher, but now dying a drunkard, was moved with the same compassion, and with an earnest desire to save the children in his own Sunday school, and in the schools throughout the world, from a like sad fate. Recognising that it was easier to avoid the habit of drinking, than to relinquish the habit when once formed, he resolved to institute a society for children and young people, founded upon the principle of total abstinence; and, by the aid of Mrs. Carlile, a good Christian lady, the movement was set on foot, with the singularly happy title of "Band of Hope."

The hope of the founder of the Sabbath school movement has been more than realized. The good seed has been sown, and produced abundant fruit in upwards of 6,000,000 of children throughout the United Kingdom receiving Christian instruction. The Band of Hope movement, younger, but still sturdy, has also made rapid progress, and shows a membership in 15,000 societies of 1,800,000 members.

These figures, whilst furnishing, as they do, much cause for gratitude, still leave food for serious reflection. On the one hand the Sunday school embraces barely two-thirds of the juvenile population of school age; on the other, only about one-third of the children of Sunday

schools are found in Bands of Hope or juvenile temperance societies, and the question arises: If drink is still the perilous obstruction of Christian endeavour amongst the young: if the use of intoxicating drinks and the corruptions of the public-house do more than any other causes to retard the work of the Sunday school:—

1. *Why are between four and five millions of Sunday school scholars outside Band of Hope influence?*

2. *Why are not all Sunday school teachers identified with Band of Hope work?*

Must these millions of young souls wander unwarned into the seductive and dangerous path of moderation—through which, it is said, 45,000 Sunday scholars sweep, yearly, into the vortex of intemperance—or shall they be restrained by self-sacrificing tenderness, and led, through the Band of Hope, into the safe path of total abstinence—the path of health and happiness and peace?

In the early days the Band of Hope movement received scant sympathy from the authorities of the church or the Sunday school; the reason probably being the erroneous ideas, then almost universally entertained, regarding the supposed advantages arising from a moderate use of alcoholic drinks, aided perhaps, to some extent, by mistakes arising from the inexperience of its early promoters, who belonged, for the most part, to the humbler and less educated classes; but now the condition of things has greatly changed, and men and women of education and culture, as well as of Christian zeal and energy, are rallying to the work. It presses upon the conscience of Christian teachers everywhere—in the pulpit as well as in the school—that mighty spiritual issues are bound up in the consideration of the drink question, and all must rejoice in the present general hearty recognition of our work as a powerful auxiliary to that of the Sunday school and the church.

We are, however, painfully conscious that many who might greatly advance the movement are still standing aloof, possibly from want o information as to its objects and aims. For the sake of such I will venture briefly to state what a Band of Hope is, and what it teaches, and submit a few reasons for its support for earnest and thoughtful consideration.

1. The Band of Hope is a society which seeks to strike at the root of intemperance by the promotion of total abstinence amongst the young; its motto being, "Prevention is better than cure."

2. The Bands of Hope meet at regular intervals, weekly as a rule, for about an hour, the proceedings consisting of devotional exercises, singing, recitations, and a brief address on the advantages of total abstinence.

3. The age for membership differs in various societies, but in most Bands of Hope the members are received at seven years of age, and at fourteen are drafted into a senior society, where the proceedings are adapted to their increased intelligence and altered habits of thought.

4. Membership is conditional upon giving a written promise of

abstinence, and upon compliance with the few simple rules which govern each society. The declaration in general use is the following: "I promise to abstain from the use of all intoxicating drinks as beverages." The written consent of at least one parent or guardian is necessary in the case of children under fourteen years of age.

5. Young people may become members without payment, but the usual course is to pay a weekly contribution of one half-penny. In most cases members receive a monthly temperance magazine, and free admission to the entertainments, tea meetings, etc., which are held from time to time.

6. The teaching of the Band of Hope is grounded on the principles of religion, morality, and science. The children's interest is from week to week sustained by various means, such as object lessons, dissolving views, chemical experiments, and physiological charts; whilst every possible effort is made to render the whole proceedings bright and attractive.

Whilst the conduct of the Band of Hope is much the same as that of the Sunday school—a religious tone pervading the whole of its engagements—the central aim is to make the children thoroughly intelligent as to the nature and effects of alcoholic drinks. They are taught:—

1. That all the wants of man, physical, intellectual, and moral, may be satisfied without the use of strong drink; and that health is improved, work better done, and life prolonged, by abstinence.
2. That alcohol is useless as a food or as a source of strength; that its action is of the nature of a brain poison; that it influences the baser passions, and develops an ever-increasing appetite for itself, which is dangerous to life, destructive of health of body, and fatal to peace of mind.
3. That the use of strong drink fills workhouses, hospitals, lunatic asylums, and prisons, with thousands of victims, and that it is responsible for most of the poverty and crime and wretchedness of the country.

Possibly this teaching—although supported by the highest medical testimony, and by the experience of those who have lived the longest and laboured the most—is new to many whom these words may reach; but if these things be true—and they are—how they point to drink as the great foe to spiritual life, and therefore the deadly enemy of the Sunday school; and how they bring into deep relief the solemn responsibility of all engaged in the training of the young!

Teachers, have you ever thought of those children—of whom there are so many in every large Sunday school—who are the victims of an hereditary craving for alcohol, transmitted by intemperate parents? There may be a boy in your class with this awful tendency—unconscious of it, weak in body, weak in moral power and discipline, and cursed by a pernicious home example. Can you accept the responsibility of saying

to that boy, "Strong drink is a good creature of God, to be used and not abused;" or will you tell him, as Solomon tells him, that there is a biting stinging serpent in the glass? That bright-eyed girl by your side, whose heart is warm, and whose nature is noble and impulsive, will you let her enter the world untaught as to the perils and fascinations of the wine cup? If she inherits or acquires the fatal appetite, think of her as she grows into womanhood, conscious perhaps of her weakness, struggling fitfully against it, and at last yielding to the sin and shame of inebriety, and sinking to the degradation of a drunkard's life, and the horrors of a drunkard's death, and possibly transmitting to other young lives the evil which has cursed her own.

These are not fancy pictures, but grim, stalking, hideous realities, confronting us by thousands on every hand, and emphasized by the appalling fact, revealed by gaol governors and chaplains, that a frightful percentage of criminals of both sexes have had the advantage of Sunday school training.

1. A few years since, the Rev. J. Bagshaw, M.A., chaplain of the Salford New Bailey prison, stated that, of 1,050 convict boys admitted into his prison school, during a little more than seven years, 977 had attended Sunday schools.

2. Mr. Paige, the governor of Leeds gaol, stated that, of 299 criminals, 196 had been in Sunday school over three years, and that thirty of this number had been Sunday school teachers.

To show the bearing of drink upon these fearful lapses, permit me to cite the following:—

1. Of 569 prisoners in Edinburgh gaol, 408 had been ensnared by drink, and 398—all except 10!—had passed through the Sunday school.

2. Mr. Logan, of Glasgow, asked the question, "How did you get here?" of sixty-two criminals, all of whom had been Sunday scholars, tried at the Glasgow assizes. Fifty-nine of them answered, "Drinking, and public-house company."

3. Of forty-six scholars once belonging to the vestry class of Surrey chapel, in the time of the Rev. James Sherman, the teacher learned that twenty-two had become drunkards, thirteen were steady, and the career of the rest was unknown.

4. The most appalling statement of all is one recently made in the "Christian World Pulpit" on the authority of Mr. Bardsley, of Manchester, stating that a Sunday school superintendent endeavouring to trace the history of 100 Sunday scholars found 77, of whom 39 were confirmed drunkards!

The statement of Mr. T. B. Smithies regarding a gaol visit is a key to the above distressful figures. Fifteen out of seventeen criminals were Sunday scholars, and of these ten were to be transported for crimes committed under drink, and their complaint in answer to an enquiry was that "*they had never been warned as to the danger of drinking.*"

¶ How long will the Sunday school with its glorious power of developing the possibilities within the hearts of our boys and girls, have its noble work crippled and its efforts frustrated by this deadliest of evil influences? Would that all our teachers could realize the duty not only of exhorting to repentance, acceptance of the Saviour and a godly life, but of warning their children against the specific evil of intemperance, an evil which it is no exaggeration to say is draining the churches of their very life-blood, beguiling our scholars into shame and infamy, and withering our brightest hopes.

In view, therefore, of the awful and ever present nature of the evil that confronts us, I would earnestly plead with Sunday school teachers to realize their duty and their privilege, and to lose no opportunity of implanting temperance principles in the hearts of the young. This cannot be better done than by means of the Band of Hope, for, valuable as incidental temperance teaching may be in the Sunday school class or from the pulpit, the struggle against this monster evil requires the efforts of a separate organization. A further advantage of a separate society is found in the fact that, if adequate temperance teaching is to be given during the ordinary Sunday school lessons, the time devoted to the more directly spiritual instruction will be seriously curtailed. We would therefore urge the establishment of a Band of Hope in connection with every Sunday school, and that every scholar should be affectionately invited to enter the circle of safety which it affords.

Permit me now to point out in what ways the Band of Hope is found to be a valuable auxiliary to the Sunday school.

1. *By increasing the number of scholars.* Children not in attendance at a Sunday school will often find their way to a Band of Hope meeting: will there form friendships with conductors and members, and be led to renew on the Sunday the pleasant associations formed during the week. It surely is a master-stroke of Christian policy to lead the children of a neighbourhood through the Band of Hope into the Sunday school—through the better to the best.

2. *By helping to retain the elder members.* The question how to retain our senior scholars is a serious one, and it is in part answered by the Band of Hope. The services of these scholars can be utilized in the Band of Hope in such a way as will increase their interest in the school generally, and make them desirous of its success. Moreover, the aim of the Band of Hope is especially to fortify the young people against those seductive temptations to which they will be inevitably exposed when they go into business life, and which, if allowed to prevail, will certainly issue in their estrangement, not only from the Sunday school, but from every good and holy influence.

3. *By furnishing a counteraction to dangerous week-day influences.* There is now an increasingly general agreement amongst Christian people that week-evening instruction and entertainment must be found for the children if the work of the Sunday school is to be maintained.

To counteract the influences of the world, the church must supply healthy recreation, amusement, and instruction, and these a well organized Band of Hope is eminently qualified to give.

4. *By giving teachers a week-day opportunity of meeting their scholars.* It is a common lamentation of teachers that, only meeting the children for a short time on the Sunday, and being obliged to leave them to other and perhaps baneful influences during the week, the impressions made in the class are soon effaced. For this the Band of Hope offers a remedy. At its meetings the teachers, under pleasant auspices, may rejoin their children in the week, and thus fading impressions may be revived, and the Band of Hope made a missing link in the chain of Sunday school enterprise.

5. *By making the school a centre of philanthropic as well as of religious effort.* It is helpful to the Sunday school to have associated with it various forms of philanthropic effort. Although the highest religious motives should sway our conduct, yet some of our endeavours must necessarily have relation to the current moral and social conditions of the age; and Christian workers, however devout, must ever keep this fact before them. The Sunday school should encourage all that is good and wise and prudent in regard to the things of this life, and should for this purpose utilize the solid practical teaching which the Band of Hope affords.

6. *By strengthening the membership of the church.* The Band of Hope, by fortifying the children against this special foe to a religious life, removes *one* great, if not *the* greatest, hindrance to godliness, and by teaching the children that reason and principle rather than appetite should be their rule of action, prepares them for the reception of gospel truth. This view will be supported by the following statistics taken from a valuable paper by the late Mr. Isaac Phillips, read at a conference of the Bradford Sunday School Union, which embrace returns from Sunday schools in that borough.

SCHOOLS WITHOUT BANDS OF HOPE.

Year.	No. of Schools.	No. of Scholars.	Joined the church.	Per 1,000.
1871	17	4,976	21	$4\frac{1}{4}$
1872	16	4,524	36	$8\frac{1}{4}$
1873	20	5,422	68	$12\frac{3}{4}$
1874	21	5,678	129	$23\frac{1}{4}$
1875	22	5,999	94	$15\frac{3}{4}$
1876	22	6,178	140	$22\frac{3}{4}$
		32,777	488	

Or an average per annum of $14\frac{3}{4}$ per 1,000.

SCHOOLS WITH BANDS OF HOPE.

Year.	No. of Schools.	No. of Scholars.	Joined the church.	Per 1,000.
1871	18	6,528	115	17¾
1872	21	7,857	135	17¼
1873	20	7,425	198	26¾
1874	19	7,112	229	32¼
1875	16	6,047	198	32¾
1876	17	6,420	327	51
		41,389	1,202	

Or an average per annum of 29 per 1,000.

Mr. Phillips says: "It will be seen that there has been no exceptional year, when the schools having Bands of Hope have not shown considerably greater results than the schools having none, and that the average has been about double. We could have gone further back, with a more favourable comparison still. We further remark that in the schools having Bands of Hope, the greater number proportionately of the scholars who do join the church are from the Band of Hope section. We have verbal evidence from many schools which bears out this statement. We have, however, detailed particulars from only one (in Bradford), which, as they are to the point, we beg to submit. Some years ago the writer of this paper found, from the use of the church book, that in the schools where he laboured (Rev. J. P. Chown's), in seven years 137 scholars joined the church. The scholars were about equally divided between those who abstained and those who did not, the latter having the preponderance a little. Of the 137 who became members of the church, 106 were from the Band of Hope section, leaving 31 from an equal number, who were not guarded by abstinence principles." That is to say, the percentage of Band of Hope children who joined the church was more than three times that of the other scholars.

Even if it be said that these Bradford schools are exceptional, it is yet obvious that, after making any reasonable deductions, the Band of Hope, when properly conducted, is an immense spiritual gain to the schools.

This being so, why should not all Sunday schools seek to avail themselves of this additional spiritual power? Why should not every Sunday school teacher look upon it as his duty and privilege to help forward so good a cause, and by personal example encourage his scholars to abstain? With some, who may have regarded alcoholic stimulants as useful and necessary, a little personal sacrifice will of course have to be made, but "even as Christ pleased not Himself," so He has

left us an example of self-denial which, under the urgencies of the present time—the need of saving souls from dying, and their bodies from a living death—we should strive humbly to follow. If we ourselves take fermented liquors, we give our children an example which is full of danger; but if we adopt the principle of abstinence, we exert an influence for good which may make itself felt throughout the whole constitution of the Sunday school and the church.

The work of the Band of Hope may be secured not only by counsel, precept, and prayer in the Sunday school, but by the following means:—

1. By placing temperance books in the Sunday school library.
2. By adding temperance hymns to the Sunday school hymn-book.
3. By supplying temperance magazines with the school literature.
4. By giving temperance books occasionally as rewards.
5. By giving occasional addresses from the desk on Bible abstinence.
6. By arranging for periodical Bible lessons on temperance in the classes.
7. By keeping all excursions clear of public-houses.
8. By introducing the temperance question at conferences and district meetings.
9. By the introduction, wherever possible, of unintoxicating wine at the Lord's table.

Let it not be said that the Sunday school, or the church, by any sanctions, direct or indirect, makes the path to the vice of intemperance alluring and easy. Let us rather by our prayers, efforts, and example, strive to shield the children from the grip of this giant foe, and the church and the school from standing all but powerless before the master evil of the age.

Teachers, the Band of Hope wants your earnest sympathy and help; for whose opportunities with the young are so great as yours? Do you not, humanly speaking, hold the destinies of the little ones in your hands? The hope of your country—the hope of the world—is in the children. Theirs is the life-blood of the church, of the nation. Let it be your aim to keep its current pure—free from the corruption of strong drink.

May we all earnestly seek to do this, as in the sight of our great Master; making the best of our gifts and opportunities, and rising ever to a more thoughtful recognition of the sacred trust committed to us. Our time for labour is short, our powers limited, our service incomplete; but we are links in the chain of God's instrumentality for making the world brighter, and happier, and holier. Convinced that to shield the little ones from the fascinations of the drink is one of the highest and noblest forms of Christian service, let us adopt the practice, and spread the principles of total abstinence amongst our children; so labouring, that in the last great day, when the result of all our toi shall be made manifest, we may receive in our Master's "Well done, good and faithful servant," our richest and eternal reward.

DRAWING ROOM CLASSES.

By Dr. J. H. Gladstone, F.R.S. (*London*).

(This paper was taken as read.)

Of the children in London who are technically reckoned of school age, about 800,000 belong to those classes which attend public elementary schools, while 130,000 are considered to belong to the middle and upper classes.

As far as the Board schools are concerned, 75 per cent. of the scholars in the boys' departments, and 85 per cent. of those in the girls', also attend Sunday schools. The proportion from the infants' departments is probably not much smaller. The schools which have been established by the various Christian churches no doubt furnish at least as large a propertion of Sunday scholars. Now the whole of these children are receiving religious instruction in their day schools, for the most part every day in the week. This is not only valuable in itself, but it very greatly facilitates the spiritual work of their Sunday school teachers.

But what about the 130,000 children of superior social position? These go to very various boarding or day schools or colleges, in which there is often no provision for religious instruction; and where provision does exist, it is often very meagre and unsatisfactory. In many cases indeed far more care is bestowed upon the mythologies and heathen morality of Greece and Rome than upon the life and words of Christ. Now it is exactly these children, whose religious instruction at school is so defective, who have very few opportunities of gaining it elsewhere. But few of them attend our ordinary Sunday schools, especially among the "upper ten;" and if they go to church the ordinary preaching is unattractive and scarcely intelligible to them.

What can be done to obviate this sad state of things? It may be replied that social distinctions ought not to exist in Christian work. Perhaps so, but they assert themselves very strongly among us, and must be taken into account.

To overcome the difficulty, special services or little sermons for the children of a congregation are becoming common. In some of the parishes of the West end Sunday schools intended exclusively for the rich have been started. Bible classes also are now being carried on in various private houses. It may not be uninteresting to relate my own experience of these.

In the autumn of 1865 I invited the sons of my friends and neighbours to a Bible-reading in my dining-room. Two came the first Sunday afternoon, but we increased rapidly in numbers, so that at the end of a twelvemonth there was an attendance of about 40. Three years after that our average attendance was still greater, and a similar class was started for ladies. Junior classes both for boys and girls have

since been instituted. From the commencement to last summer, when my class was discontinued, more than 500 young fellows have attended, without reckoning occasional visitors. These have come, not only from all parts of the United Kingdom, but from India and the Colonies, beside foreigners from Switzerland, France, Germany, Sweden, Norway, Hungary, Italy, United States of Ameriea, India and Japan.

Every Sunday after three o'clock these young people began to stream nto the rooms—there were cordial shakes of the hand and enquiries about matters of individual interest. A hymn was sung, followed by a prayer, into which may have been woven the special requirements of any member of the class, and then the words of Christ, or of some prophet or apostle, formed the basis of an hour's conversation. Everything suggestive of school has been as far as possible avoided, and by flowers, illustrated books, and other pretty things, the thoughts of religion have been associated with a pleasant home. When the teaching was over and the blessing of God again sought, the young people have withdrawn, excepting perhaps three or four boys previously invited to remain for a cup of tea and a quiet chat. This work has not been confined within the limits of Sunday. The ordinary intercourse of life frequently brings together the conductors of the classes and some of their scholars, and there is ample scope for sympathy, advice, or help.

One especial institution has grown out of it which may possibly be worth considering by leaders of other Bible classes of various kinds. In February 1869 it seemed desirable to adopt some systematic plan of keeping up acquaintance with the gentlemen who had left the class, perhaps to teach in Sunday schools, or to pursue their studies in distant colleges, or to follow their professions in far-off parts of the globe. We formed, therefore, a Corps of Christian volunteers, consisting of those who, "believing on and loving the Lord Jesus Christ, recognise it as their duty to employ in His service such talents as He has entrusted them with." The object is for mutual prayer, sympathy, advice or co-operation, and twice a year at least it is my duty to send the members a printed letter. An annual meeting is held, at which interesting communications are read, and accounts of Christian work are given by those present. Occasionally we have meetings in the drawing-room for mutual encouragement, or the discussion of some interesting topic.

At the present time, upwards of 200 gentlemen belong to this corps, and they are scattered over all parts of the world, from the backwoods of Canada to China, and from Scandinavia to New Zealand. They include 16 clergymen of the Church of England and 6 ministers of other denominations, 23 medical men or students, 9 lawyers, 9 officers in the army, 8 artists, and 17 professionally scientific men. Many of these are in important positions in life, and a large proportion also are directly engaged in some Christian work.

A somewhat similar band has been formed among the members of the ladies class.

The necessity for these Sunday classes for the rich is not confined to London, but exists in other parts of Great Britain. But it is not so urgent in the North, while in Wales and Ireland all classes attend the Sunday schools, as they do in America and in some parts of the Continent.

There need be no difficulty in finding teachers for classes like that described above. Many earnest-minded men and women of good position become Sunday school teachers. They have thus qualified themselves for this new work, and would be especially fitted for it when they marry and have good houses of their own. Some may be induced to enter upon this work by the thought that it is the very luxury of teaching; there is no necessity to leave home, no distraction from other classes, no cutting short of an appeal or illustration by the superintendent's bell, no necessity of adapting themselves to the mode of thinking of a different stratum of society.

I feel sure that the matter need only be brought fairly forward, to induce many to enter upon a field of labour that lies so near to them, and promises so abundant a harvest among those who, by force of their favourable circumstances, are likely to exert a wide influence in the future.

THIRD DAY—NINTH SESSION.

THURSDAY EVENING, JULY 4.

MANAGEMENT OF SUNDAY SCHOOLS.

THE President, Mr. F. F. BELSEY, in opening the proceedings, said: The first paper to-night, on the management of Sunday schools, and bearing particularly on the Memorising of the Lesson, was to have been read by Mr. F. A. Laing, of Glasgow, who will himself explain why the paper instead of being read to-night will be printed in the report of the Convention. We shall all, I am sure, be delighted to welcome him as the representative of our friends in Scotland.

Mr. LAING, after briefly referring to the enthusiasm which characterised Sunday school teaching in Scotland, proceeded to explain that as the matters discussed in his paper had already been frequently referred to by preceding speakers, it had been thought the more advisable course to hold the paper as read.

MEMORISING THE LESSON.

By MR. F. A. LAING (*Glasgow*).

The word "memorise" is a new one, to me at least, and I have some difficulty in ascertaining the exact meaning it is intended to bear. If it means committing the lesson to memory in the ordinary sense, my plan would be to discourse on the memory itself, and to point to those processes of teaching best adapted to its operations. If, however, memorising means, as I assume it to mean, the making of a lesson memorable, the lifting of it from the outer courts of Memory's temple into the holier place, where, by the gracious power of the Holy Spirit, it may influence the life and character of the child, then I should have to describe all that is most important in the work of Sunday school teaching. I cannot venture to undertake to do justice to so vast a subject in the time at my disposal. I propose, therefore, merely to offer a few observations, which a long experience enables me to place before you.

In connection with most of our great lesson schemes, "golden" texts are prescribed, which the scholar is intended to commit to memory. How this duty is carried out by our brethren on the other side of the ocean

I have no means of knowing; but, amongst ourselves, there is too much reason to believe that it does not receive that attention which is its due. Very often each child is required in turn to *say* the verse in a hurried way so as to get more quickly to the lesson, and no further reference is made to it. In such cases the memorising has been for the most part valueless. The mere memory is not an intellectual faculty, but simply a power which we possess in common with the lower animals. Some children have this power more strongly developed than others. It gives them no trouble to learn; others, again, struggle even unto tears, in their endeavour to remember. In the former case, experience teaches us that what is too easily learnt is often as easily forgotten; and, in the latter, we as frequently find that the slow children not only memorise the lesson, but the disagreeable associations connected with its preparation. I myself, after more than forty years, can scarcely rid myself of the repugnance with which, after a day of misery, I associate the memorising of the answer in our Catechism to the question "What is effectual calling?" It will be seen, therefore, that when our teachers simply hear a text repeated they are hearing what may have cost little trouble and may be followed with little benefit; or they may be listening to a text which has caused much trouble to the learner. Now texts are precious things, and there should be no risk of their loss. They are the words of God, and they should not be associated with human weakness in this matter of memorising. If the texts are to be rightly retained by the scholar, they must be lifted out of what Mr. Fitch calls the "verbal memory," and become the possession of the "rational memory." The verbal memory is tried sorely enough to meet the educational demands which recent laws now make upon it, and hence no unnecessary burden should be imposed by the Sunday school teacher. I suggest to you a better way in the matter of text-learning at least. The golden text is usually a summary, or the expression in a condensed form, of the truths or principles contained in the lesson of the day. Let the lesson be given *first*, with all the light which picture, story, or illustration can shed upon it; and, after that, let the text be read simultaneously by the children, repeated in like manner with the book closed, and then individually. In this way the "rational memory" will be reached, and the truth will be retained better, and in a happier and more successful way than by the common plan. In this way the texts will be locked in a safe treasure-house, and will be no longer thrown carelessly on the floor, so to speak, of the outer memory, whence they may be stolen away the moment the boy leaves the schoolroom, or left lying till some chance experience of mature years may at length reveal the value of them. In this way the precious words of Scripture will be ever at hand to bring our children nearer to the Cross, to comfort them in affliction, to encourage them when they are down-hearted, and to whisper to them words of hope and joy when they are entering the valley of the shadows.

I have next to deal with the memorising of the lesson of the day. In the title of the subject allotted me, it is not specified to whom the lesson is to be memorised, whether to primary classes, intermediate or senior. I am, therefore, left to speak generally of the conditions under which the memory may be successfully dealt with, and the methods best adapted to this end.

First, then, as to the conditions.

AN EARNEST DESIRE TO INSTRUCT ON THE PART OF THE TEACHER, AND AN EARNEST DESIRE TO LEARN ON THE PART OF THE PUPIL

is the condition of things most satisfactory for the end in view. Alas, however, such a happy combination is a rare experience. Happily, it i not an impossible one; earnestness begets earnestness, as love gives birth to love, and faith and prayer will do the rest. I do not deny that the memory will grasp much that is vividly presented by a teacher whose earnestness is merely simulated, but the moral force of it is so slight that no strong impression will endure. The pretty figure painted on a bit of earthenware is easily effaced if it be not submitted to the strong fire of the kiln. It is even so with a lesson on the memory of a child in the Sunday school. It matters not how brightly the lesson may have been given; to make it lasting, to make it influential on life and character, it requires the warm glow of earnestness and love. Children are quick to feel true love, and under its influence open as flowers to the sun. The teacher bending heart and soul to bring the little ones to the Saviour, I hold to be the indispensable condition of successful memorising.

Now, as to

METHODS OF WORKING,

it is scarcely necessary that I should enumerate the various devices which the nineteenth century has contrived for the purpose of reaching the memory. The eye—that wondrous photographic apparatus by means of which so many pictures are being daily and hourly transferred to the galleries of memory, and which till within the last decade had been much neglected—has now been recognised as an important factor in our work.

A picture photographed by the eye and phonographed by the ear cannot fail to make an impression, especially upon the memory of little children; indeed, so valuable is such instruction now considered, that what were originally published as mere hints and suggestions have now been amplified into volumes treating separately of the various forms of eye-lessons. These may be briefly alluded to: "*Object teaching* presents to the eye some familiar object, by means of certain qualities of which the truth meant to be taught is illustrated," the idea being that, as this object is frequently seen by the child, the lesson with which it is associated will be better memorised by repetition. *Text lessons*—

"break up a text into proper portions on the black-board, prominen thoughts and words being printed in different colours and larger letters." *Head lessons* display the principal points of a lesson as they occur. *Alliterative lessons* associate the facts with a particular letter, thus: Daniel dared to disobey Darius: Dastards demanded a decree: Daniel, doomed to the den of lions, is divinely delivered. *Acrostic lessons*—arrange the points of a lesson so that their initials shall express the subject in acrostic form, as in the lesson on the text-word "Watch," of which *W* is made to stand for *words*, *A* for *actions*, *T* for *thoughts*, *C* for *companions*, and *H* for *heart*.

Most of these eye lessons are given on the black-board, which is also useful for depicting scenes or for map drawing, and for various other ingenious contrivances of a similar character. As a matter of experience, I have found each and all of these devices very helpful in Sunday school teaching, and, were it possible, every teacher should have a black-board beside him, if for no other purpose than that of summarising or reviewing. It must not be forgotten, however, that the circumstances of many of our Sunday schools make most of the memorising plans just adverted to practically unworkable. Many classes meet in one room, and that room often the church itself. The introduction of objects is apt to distract the attention of the other classes, and it would be difficult to fix up black-boards among the pews. There is this consolation, however, for those teachers who are so situated as to be unable to take full advantage of the eye-gate, that, whilst there is no doubt about the mnemonic value of such teaching, it is by no means essential to the successful memorising of a lesson in the sense of making it practically useful. The imagination of the scholar is always there to work upon, and through that he may be led to that higher knowledge which comes of faith and not of sight. Pardon me if, before leaving this part of my subject, I throw out the hint that fine equipments are no proof of the success of a Sunday school.

Turn we now to methods of

MEMORISING THROUGH THE EAR.

It should not be forgotten, however, that the eye of the pupil is ever on the alert to scan the looks and gestures of the teacher. Frequently the points of the lesson may be indicated on the fingers as satisfactorily as on a black-board. Many of those present have doubtless heard the touching story of the boy whose teacher had in this way presented the first five words of the 23rd Psalm, "The Lord is my Shepherd," bringing out by varying emphases the full meaning of those precious words. Long afterwards the lad died, and the parents were at a loss to understand the strange posture of the body, for the dead fore-finger of the right hand rested on the fourth finger of the left. The teacher alone could explain it. Glad at heart, he told of the old lesson in the Sunday school, and was able to translate the posture as an assurance

that the lad had died believing the Lord to be *his* shepherd. Brethren, *that* was a lesson memorised.

It is always necessary that in preparing his lesson the teacher should make an orderly arrangement of the leading features he wishes to bring into prominence. It must not be a hard-and-fast arrangement, however, since the answers of the children themselves often give us short cuts to the truth by suggesting ideas which had not previously occurred to us. Orderly, however, the arrangement must be, for higgledy-piggledy statements produce nothing but a blur on memory's tablet.

The next point is that

THE LANGUAGE OF THE TEACHER

must be adapted to suit the age of the scholars. He must not talk to them of "evolving things from their inner consciousness," as I recently heard a worthy clergyman do when addressing the children. Language like this is Greek to them. It passes in at the one ear and out at the other, without leaving any impression behind it. Then the tone of the teacher must be lively. Monotony is an opiate to the ear, and when the sense of hearing is asleep the memory becomes the playground of the imagination.

General brightness, moreover, will greatly accentuate the gravity or solemnity of tone demanded for the utterance of the more important truths. Variety of tone helps greatly the lights and shadows of the picture transmitted to the memory through the ear. Let us next remember that the Sunday school teacher must not be a preacher. There is a strong tendency on the part of the untrained or amateur teacher to indulge in sermonettes. Now, we all know how hard it is for the adult memory to carry away much from the sermon; how much harder must it be for the child's! The mental energies of the scholar must be kept in constant activity if the lesson is to be successfully memorised. I once saw a woman brought into a hospital. She was suffering from laudanum poisoning, and had all but succumbed to the fatal languor produced by the powerful drug. The doctors, however, resorted to every effort to arouse her. They got her to her feet, dragged her up and down, would allow her not a moment's rest, but with all their might struggled for the life which but for their exertions would speedily have been lost. Something of the doctor's feeling ought, we think, to nerve the heart and brace the energies of the Sunday school teacher when he is questioning his class. The sin poison is at work before his eyes. It is visible in the listlessness, the apathy, the tendency to wander. Let him prevent this if he can, for he is struggling for the life, the spiritual life, of his scholars. A rapid and constant course of questioning—not of the vapid kind, demanding hap-hazard "yes" or "no" for answers, but questioning that rouses the brain to think, and stimulates the conscience to more healthy action—this will not only keep up attention, but is most likely to result in that thoughtful

anxiety about the spiritual condition which is the truest test of successful memorising.

This much, then, as to the manner. Permit me to say a few words as to

THE MATTER.

It is well known that the narrative form is most attractive to the child, as it is indeed to people of all ages. A story, whether from Scripture or otherwise, is sure to remain in the memory if it be told in an interesting and dramatic manner; but in Sunday school work, as some one has said, "it is not worth while interesting children if we cannot at the same time instruct them"; and it is the instruction we specially desire to memorise in association with the story. Alas, however, is it not a frequent experience, that as soon as the narrative ends the interest ceases, and that which we conceive to be of the first importance is listened to with inattentive ears? To obviate this difficulty it is a good plan to apply the points of the story as they occur. The narrative may doubtless lose something by the adoption of this method, but surely it is better that we should establish the closest connection between story and lesson rather than have them appear as separate things. If it be impossible to do this, it will be for the teacher, as soon as the story is finished, so as if possible to identify the circumstances of the narrative with the circumstances of the class or of some individual in it. In this way a link of connection will be established, the attention will be kept up, and the memory more powerfully impressed.

Frequently, however, our lessons take the form of texts, or of passages of Scripture in which some important or vital principle is set forth. Here the work becomes more difficult, and a knowledge of the *technique* of teaching more necessary, to secure the memorising of the lesson. There must now be an appeal made to the logical faculties of the child, based upon such knowledge and experience as the scholar himself possesses. To this end the teacher must make himself thoroughly at home in the ways of the children he teaches. He must be acquainted with their sources of knowledge—their homes, their schools, their playground life. The proper study of the Sunday school teacher is his scholar. The advantage of this in memorising a lesson is obvious. When words are to be committed to memory, they must be repeated over and over until they become fixtures. When important lessons are put into close connection with daily recurring experiences of child-life, they are being placed where by the law of association they are likely to be frequently recalled to the memory, and to become all unconsciously imprinted there. This, as already pointed out, is the valuable feature of the object lesson, but without its limitations, since we can include experiences and associations with many objects which cannot be introduced into a schoolroom. It would be of very great importance if the teacher had a grasp, not only of experiences common to the whole class, but of every individual in it, for there are constantly arising occasions when

special providences afford special opportunities for memorising, which no earnest teacher will neglect. As has been said, "The teacher must learn the art of stretching himself, Elisha-like, upon every child in his class, so as to warm it with his own life."

One other suggestion, and I shall bring these remarks to a close. If every teacher would keep notes of the leading points in the lessons he teaches, Sunday after Sunday, and rapidly glance over these before proceeding to his class, he will find numerous opportunities of keeping bright those memories which the world does so much to efface—frequent opportunities, by frequent hammering, of at length driving home the truth he so earnestly desires to memorise. An excellent example of memorising a lesson is to be found in a recently published sermon to the Boys' Brigade of Glasgow, by the Rev. Professor Henry Drummond, who is a born teacher. It is called a sermon, but in reality it was, both in form and matter, a Sunday school lesson given to a class of 2,000 boys. His text was, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." This he divided into three heads—Geography, Arithmetic, and Grammar. Such a strange division aroused curiosity, because it left the beaten track. I think it was Beethoven who said, "Some rules are made only to show the beauty of the exceptions." When curiosity is aroused in this way, the attention is fixed and the memory receptive. The professor gradually opened up the text, showing the Geography of the Kingdom, the Arithmetic which made "first" the important point in the search for it, and the "addition" of blessings as the result of finding it, and lastly the Grammar which made "seek" a verb in the imperative mood, demanding instant attention and obedience. All these lessons were illustrated from sources common to the experience of all the boys—the street, the workshop, the cricket-field. Two or three pithy anecdotes were told to keep up the interest and drive home the truth, and, by frequent appeals to the reason and common sense of the boys, he was able to awaken thoughtfulness as to the necessity for personal action in the matter at issue.

In closing, let me say, we are often ready to despond when we see no immediate result of our labour, and teachers have died, after years of sowing, without having seen any ingathering of fruit. If, however, only one of the numerous lessons we have attempted to memorise should remain chronicled and fixed, so blessed are the results, so glorious the possibilities, that we shall not have lived in vain. Therefore, as was once said by the late Dr. James Hamilton, let us not despond. The seed cast on the waters of England may spring up at the foot of the Himalayas or in the backwoods of Canada, and the teacher may be resting from his labours before he knows that the runaway scholar or the prodigal has begun to follow him. But faith and prayer never fail. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good."

MUSIC AND WORSHIP IN THE SUNDAY SCHOOL.

By Alfred H. Miles (*London*).

Mr. President, Ladies, and Gentlemen, I am reminded, by the circumstances under which I speak, of the close relationship that has always existed between religious ceremonial and what we call the fine arts. In the ancient days of classic history, when every Olympian deity was pedestaled upon the streets of Greece, sculpture was the favoured art, and marble gods and goddesses held sway o'er hearts of stone; and in that later era, when the Early Church, passing through vicissitudes incident to youth, became innoculated with Roman influences and caught the scarlet fever, painting entered into competition with the sister art and divided the worship of the people; but, sir, long before idolatry had given birth to sculpture, long before the ape's posterity had learned the way to paint, music had emanated from a celestial origin, for we know that song was born of the pent-up rapture of heaven, when the climax of God's handiwork startled the spheres into a psalm, and "the morning stars sang together, the sons of God shouted for joy."

It would be interesting, if this were the time and place, to trace the progress of this heaven-born minstrelsy since first she came to dwell among the sons of men. For though the cold notations of our modern times cannot reveal to us the magic of that first mighty song, nor even give us once again a single rhapsody that sprang from Jubal's lyre, yet we know enough of ancient circumstance to demonstrate affinity between the old songs and the new. We know that music occupied precisely the same position in the habits of the people in the earlier ages as it does with us to-day. It mourned with those who wept and rejoiced with those who were light of heart. It joined the festive gladness of the marriage feast and swelled the requiem of the unburied dead. It cheered the warrior with inspiring strains and crowned him with songs of victory; and all through the ages, whether on the banks of the Red Sea, around the walls of Jericho, amid the streets of Jerusalem, or upon the plains of Bethlehem, in all the great epochs of the world's progress, men and angels have found in music the loftiest means for the expression of their profoundest emotions. And since the Christ time the goodly fellowship of the prophets have praised Him in all the ages; the glorious company of the apostles have praised Him in all parts of the world; the noble army of martyrs has praised Him amid all its fiery trials; and to-day the Holy Church throughout all the world doth acknowledge Him in song.

This then, at least, is proved by the history of the past, that song has been the chosen channel of the highest aspirations of the noblest hearts the world has ever known in the supreme hour of their most ecstatic experience.

But, now that we have looked upon the mountain tops of human experience, and have seen in this brief survey that music is the loftiest means for the expression of man's supremest emotions, let us descend into the valley a while and examine its application to the Sunday school.

The subject of worship in the Sunday school is of the highest possible importance. If the chief end of man is "to glorify God and enjoy Him for ever," and we have more than the authority of a catechism for the affirmation, worship becomes the supreme object of our aim, for in worship we have in the highest possible degree the union of God's glory and man's enjoyment. Worship, then, is not merely a means to an end, it is the end itself. It is not simply an element in our religious exercises, it is that to which all our religious exercises should tend. It is not only an item in our programme, it is the climax of all our work. We employ magnificent machinery. We build splendid schools. We bring into use every material and mechanical appliance that experience suggests and art can supply. We elaborate schemes of teaching and organize systems of examination. We schedule the truths of God and dole out the principles of truth and righteousness by rule and measure. But we fail in all our efforts, if they result not in *worship*, for the chief end of man is not a knowledge of the geography of Palestine or acquaintance with the history of the Jews, but "to glorify God and enjoy Him for ever."

It may be convenient if we proceed to consider the subject more in detail under the following heads :—

What is worship ?

What are the possibilities of child worship ?

What is the condition of worship in the Sunday school, and what may we do to promote it ?

What is worship ?

There are, of course, some who would be satisfied with a definition of worship which would be merely the substitution of another word : they would say worship is praise ; others, again, would find the word sufficiently elastic to include all the exercises we are accustomed to designate devotional, and would say worship is praise and prayer ; but it is obvious that such definitions are but a descent from the greater to the less, for, while worship undoubtedly includes both, either may, and often does, exist without worship.

Praise is a word of very wide significance. It is used as such in the sacred writings, and may with equal reason be applied as such to-day. It has no exclusive application to the acts of man, and when applied to him does not of necessity mean more than when applied to the other works of the great Creator. "All Thy works praise Thee, O God!" says the Psalmist, and the words apply with equal force to every thing *that fulfils the laws of its being :* the sun that draws all nature towards itself ; the moon upon whose movements the waters of the ocean wait : the stars that move in their courses, and the elements that do his

bidding; "Fire and hail, snow and vapour, stormy wind, fulfilling His word;" the mountains that store up earth's mighty forces and the valleys that bring forth man's precious food; the bird that cleaves the air and the fish that swims the sea; the cattle upon a thousand hills that draw their life from God; for He commanded and they were created, and they fulfil the purpose of His heart.

So each and every creature of the great Creator praises Him in the wonder of its structure and the fulfilment of its laws of being.

And so man praises Him, ascending by the same steps, though rising to loftier altitudes and nearer view. He praises God *automatically* as the mountains do, in the possibilities that he includes and the fulfilment of all physical law. There is *not* an exercise of his faculties that does not praise the God who created them that they might be exercised, not a discussion of the laws of his environment that does not praise the God who made those laws and qualified him for their apprehension. There is not an application of the laws of nature to the purposes of man that does not praise the sole inventor of possibilities, who is also the sole inspirer of our inquiries and the sole enlightener of our perceptions. Philosophy praises Him as it reasons out the problems of life and death; science praises Him as it ranges truth in systems, and art as it displays truth in all its beauty. Everything that God has made Himself *complete*, and everything that he has permitted man to finish—the mighty forests that wag their heads as the breezes play amidst their solitudes and the sunbeams kiss their leaves, and no less the snorting steam-engine that screams its way through the blackness of the night—praise and magnify His holy name.

But man is qualified for more than *automatic* praise. He praises God *sympathetically* as the birds and the flowers do, when he looks to Him for food and cries to Him in pain, in every deed of kindness that He does and in every effort to promote the triumph of the true and good. But he can rise higher still. Gifted with intelligence that he cannot use without praising, he has within himself the power of rising yet one step more towards the throne of God. With the perception that God has given him, he sees in the praise of nature a motive for his own. From the wonder of God's physical creation he learns the lesson of admiration, from the bounties of His providence he deduces the duty of gratitude, he has reached the platform of *intelligent* praise, he breaks his bread with thanksgiving and joins in the doxologies of the saints. He has risen to the highest platform of mere praise, but he has not yet learned to *worship*. Again, he studies the revealed will of God, he learns that things seen are temporal, and that there are things which are unseen and which are spiritual and eternal. The Holy Spirit sheds his light upon the sacred page and reveals to him the way of holiness: the darkness of ignorance rolls away from his eyes, the *joy* of salvation rushes into his soul, and, in the exuberance of a new and higher life, he lifts up his enraptured soul and worships God, for he has learned that which all must learn before they can worship God at all, that "God is a spirit

and they that worship Him must worship Him in spirit and in truth."

Our definition of worship, then, is spiritual praise, and with this definition in our minds let us proceed to inquire :—

What are the possibilities of child worship?

We have the authority of the poet for saying that "heaven lies about us in our infaney," and we have the authority of Jesus Christ for saying, "Of sueh is the Kingdom of Heaven." God is very near to little children ; and if this be so, spiritual life cannot be very far away. At no time in our lives are we more suseeptible of impressions than in childhood ; at no time are we more trustful in our beliefs, more sincere in our emotions, or more genuine in our enthusiasm. Children are eapable of very high physical and mental enjoyment ; why should it be doubted that they are eapable of enjoyment of a spiritual kind? The spiritual is ever a nearer possibility to the comparatively simple and innocent. The psalms that David sang before the committal of his great sin soar higher in their undimmed splendour, and are far more easy in their flight, than those mingled bursts of penitenee and praise that belong to his later years ; and if we can only influenee aright the imaginations and sympathies of ehildren before they have become contaminated by the evil that is round about them we shall find that they are not far from the Kingdom of God. We shall learn that there are great possibilities in little hearts, and that there is great eapacity in little feet. We shall see them leap to the very top of Jaeob's ladder while we stand gazing at the foot, and as they turn and look down upon us we shall see by the light upon their faees that they have been with God. We have to beeome as little ehildren before we can enter the sphere of worship, they are playing at the very door. Our worship is tainted by a thousand sinful blemishes ; but "out of the mouths of babes and sucklings God has perfected praise." We who have travelled far into the wilderness have to retrace our weary steps o'er moor and mountain, before we ean look upon the City of God, and when we reach it we find the ehildren have never left the gate. I remember some time ago watching a little boy of four years of age as he played in his father's garden. He was alone with nature, and knew not that he was being watehed. It was summer time, the sun was shining in all its wonted splendour, and the flowers were in full bloom. And as I watehed him the little fellow ran the whole length of the lawn, finishing his run with a leap into the air and a ery of rapturous delight. He repeated the same thing many times, and evidently took the greatest delight in the exereise. The act was of little meaning in itself, but I take it that it was the spontaneous expression of that ehild's delight in the exercise of his powers, surrounded by the glories of the physical world, and worship I take to be the spiritual analogy of this—it is the spontaneous outbreak of spiritual joy in the midst of the sunshine of God's love. Such was the worship of David as he led the ark from the house of Obed-Edom to the Hill of Sion, when to his frenzied

imagination the very mountains round about him seemed to leap for the honour of giving rest to that ancient throne of God. Such has been the worship of many a saint since David's time, and that children are capable of this spiritual joy, in their own measure and degree, there need not be the slightest doubt. It may not manifest itself in the same way as it does with the adult Christian, but it is none the less real on that account. Its phenomena may differ—its essence is the same.

Worship ought to be more easily attained in the Sunday school than in the adult congregation, and if it is not attained it is not from any want of capacity on the children's part; it is from a failure of ways and means.

Now we have defined worship as *spiritual praise*, we have incidentally seen that throughout the ages music has been the loftiest means of its exercise, and we have demonstrated childhood's capacity for its enjoyment. With this knowledge let us enter the Sunday school for a few moments and test our present efficiency by the standards we have thus raised. *What is the condition of worship in the Sunday school, and what may we do to promote it?* That *praise* automatic, sympathetic, and intelligent, obtains largely in our Sunday schools no one will deny, and that *spiritual praise*, which alone is worship, exists to a far larger degree than is at all obvious, we need not for a moment doubt. Still the standard is a high one, and present attainments fall far short of what they might be, and I feel that I shall best occupy the remainder of my time in pointing out why this is, and suggesting means for improvement.

I am of course speaking of my own experience in Sunday schools, and that is confined to the schools of this country, and mainly to those of the city in which I speak, but I feel that the first reason of our comparative failure is that we do not realize the importance of the means to be employed. Music and the service of praise generally is regarded as an element of variety in the school routine certainly, but as *the* element that can be most easily dispensed with, and *the* element which is always the first to be sacrificed when a tedious speaker has made it more necessary that it should be maintained. The songs of a thousand voices are often silenced that one voice may make itself heard. The preacher often omits the last song, but never the last prayer, and yet praise is a duty; for every one exhortation to prayer that we find in the sacred writings we may find many to praise, and those who have tried it testify that they can sing themselves from the valley to the mountain top vastly quicker than they can pray themselves there.

In all Sunday schools an attempt at praise is made at least two or three times in every session, and yet is it not true that in many cases, year after year rolls by without the least organized or intelligent effort being made to teach the children to sing with the heart and with the understanding also?

Is there any reason why that part of the service which is devoted to the praise of God should not be as earnestly prepared for as that part

which is devoted to the teaching of his truth? and is there any reason why, the duties and pleasures, the obligations and joys of praise and worship should not be more often included in the teaching in the class?

If Queen Victoria were coming into any of our schools next week we should have been practising "God save the Queen" this three months past, though we knew the tune a year ago! But the King of kings is coming into our schools next Sunday afternoon, and we shall offer Him the slovenly performance of unpremeditated song.

Surely we must pay much more attention to organized and systematic training for the praises of the sanctuary before we can enter into His courts with intelligent thanksgiving, and come before Him with acceptable praise.

Another reason why results fall so far short of the possibilities that invite us, may be found in the character of the hymns and tunes in common use at the present time. I am referring to no collection in particular, but I am naming the characteristics of most when I say that the genuine hymn of praise holds a small and ever lessening place in the modern hymn-book. Doubtless we have made immense musical progress during the past fifty years, and we are rich in the possession of many beautifully sympathetic songs, but we have gained refinement at the expense of vigour, and there is a manifest movement from the higher platform of praise to the lower platform of prayer. Obviously praise is a higher exercise than prayer. In prayer we ask something of God, in praise we give him something. Prayer enriches us, but praise adds to the wealth of God and the happiness of Heaven. And yet praise for its own sake is untaught, and praise hymns are practically unsupplied.

Again, a cause of failure will be found in the utterly frivolous and unworthy character of the tunes we so frequently use in the Sunday school. I have known some of them to be ground upon an organ for a merry-go-round at a country fair, and the genius of the music was eminently adapted to the spirit of the carnival.

Other causes of failure will be found in the thoughtless manner in which we select our ill-prepared hymns and tunes. Are they not often chosen in the most haphazard fashion, without a thought as to the responsibility we incur in putting the words and sentiments into the children's mouths? How often we tell the little ones to sing hymns which can have no meaning to them, and in so doing teach them to take lightly on their lips the mighty name of God!

There can be no doubt that music lends itself more readily than any other means to worship, and it is small wonder after all that when the means are so neglected the results should be so inadequate.

In suggesting means for the improvement of the service of praise let me point out at once that the spiritual element which alone can make praise worship, is a gift that cometh from on high, but it is a gift that will surely follow the adoption of suitable means, for if we will but remove the obstacles which we have ourselves made, and employ the

means that God has given us for the purpose, we know that he will use them, for he who told us that "God is a spirit, and they that worship Him must worship Him in spirit and in truth," added also these gentle and encouraging words, "the Father seeketh such to worship Him."

For our part we must elevate the standard of our efforts all round.

We must recognise that Christian song is a God-ordained means of access to Himself, and as *the* means which facilitates to the fullest degree the union of God's praise and our enjoyment. We must establish a more direct connection between the teaching of the class and the exercises of the school. We must have classes for the teaching of Christian song as well as classes for the teaching of Bible truth. The precentor must be as carefully chosen as the superintendent, and the singing class of the scholars as heartily supported as the preparation class of the teachers. We must get rid of the superstition that only one instrument, and that of the most sombre kind, can be acceptable in the worship of God, and restore once more the harp and the trumpet to the service of the sanctuary. We must form orchestras as well as choirs of our senior scholars, that those who cannot sing may join in making melody unto the Lord. We should establish weekly meetings for musical drill, and both assemble and dismiss our schools to the strains of song. We should revive the practice of memorising psalms and hymns, for the truths they crystalize will live with us when all prose lessons are forgotten. We must get rid of the jingling frivolity and sickly sentimentalism that have so much obtained of late and seek for greater dignity in our hymns of praise, and more devotional feeling in our hymns of prayer. We must create a literature of Christian song written from a youthful standpoint that shall inspire the Sunday school as the church is inspired by the maturer songs of the sanctuary. To interest our scholars in the exercises we must give them a greater part in them, and nothing will so surely effect this as the adoption of suitably arranged and properly conducted liturgical services. Let one side of the school exhort the other, and let the other side respond. Give litanies their proper place and doxologies their due share. To employ the children thus will be not only to interest but to impress and to inspire them, and from this impression and inspiration worship ought to follow.

Music is the purest thing that lives upon this earth, and the more of it we can put into the lives and habits of our young people the better and happier they will be. It will cheer them in loneliness and solitude. It will inspire them in difficulty and danger. It will arm them against temptation. It will sweeten them for companionship. It will strengthen them for duty. The soldier on the ramparts can beguile his lonely watch with song, the sailor at the masthead can cheer himself with "Home, sweet Home," the prisoner in the dungeon can bring heaven nearer, and the saint can wing his way to glory with a psalm. For, if we accept it as divine means of access to heaven, we shall find it one that is always open, and however stormy may be our path in life—yea,

though we walk through the Valley of the Shadow of Death—David's glorious song shall still inspire us, till the last fiery ordeal accomplished, the last earthly discord resolved into heavenly harmony, "they come with their fiery chariots and their fiery fiery horses" and we go on the whirlwind to heaven.

THE TEACHER AND HIS CLASS.

By Rev. A. J. Schauffler (*New York City, U.S.A.*).

Mr. Chairman and friends, there is only one topic that is of more moment in our Sunday school work than that on which I am to speak, and that topic is "The Superintendent and his Teachers;" but with that I cannot deal to-night, the two topics would be too large to deal with in one night. I shall confine myself to one particular department, and that is the work which the teacher has to do in his class.

There is a singular analogy with the photographic process and the process by which we impress the minds of our scholars. I hold in my hand a photographic plate, and if rightly exposed to the light this plate will receive an impression, and the impression will be one of beauty or of ugliness according to the object presented before the lens. No eye can detect the impression that has occurred there from the first, but it has to be brought out by development before the eye can see what is upon it.

However, that is not the last process, for after the plate has been developed then the impression must be fixed; after it has been fixed on any plate it can then be transferred to paper an innumerable number of times, repeating itself over a thousand or a million times, the original impression on the plate being entirely uninjured. If this plate be exposed under wrong circumstances it would be ruined, and never could be restored to its original condition.

The heart of a scholar is like that plate in many respects. A Divine truth is held up before the scholar and an impression is made, and once made it is always made—infallibly made. When a Divine truth is presented to a child you may not be able to perceive it; it may take years to develop, but nevertheless it is on the plate of the human heart: there is somehow an impression, it will be developed by the Divine Spirit and will become visible. By the power of the Divine Spirit that impression must be fixed, and then, through the blessing of God, the impression on the human heart must be transferred to others with whom the scholar is brought in contact.

Now, you will see that if a hideous object be held up before the plate the impression will be hideous; if a beautiful object, the impression will be beautiful. In the same way with our scholars, if on the street there are hideous things held up to them—if crime, all kinds of evil, be presented to them—their lives take the impression of it all and reproduce it at some future time. When, therefore, we stand before them

we should remember that we are messengers of God, presenting to them things appertaining to our Divine Lord. Now that is the blessed privilege for which every teacher ought to rejoice; it is a wonderful power for which every teacher ought to give thanks, and in the use of which he ought to ask God's blessing.

I desire particularly to draw your attention to the power of the teacher in reaching through the eye his scholars. There are two conveyances of approach to the human mind, viz., the ear and the eye. Of these the eye is far more rapid than the ear, and will outstrip the ear in a race ten to one. I will explain this. If you should put Dr. Hall in this pulpit prepared with the most magnificent oration he ever delivered, I would completely spoil all his work and the work of Demosthenes and Spurgeon all rolled up together.

How would I do it? Why! by simply doing this. (Here the speaker took out his handkerchief and proceeded deliberately to roll it much in the same way as the conjuror does when he borrows your handkerchief, and you are not sure whether you will ever see it again.) Why if I commenced to do this simple thing, every eye would be turned from the speaker and fixed on me, and the people would say, Why! what's he going to do? This was well illustrated in the Sunday school where I had the privilege of being superintendent some years ago. I was one day addressing the scholars, and I noticed that they were paying very little attention to me, and by-and-by I found that I hadn't a single scholar with me. I redoubled my efforts and raised my voice, but it was no good. Finally my associate at the other end of the school said, "It won't do, there is too much competition here."

The reason of it all was, I found, that we had had on that day, for the first time, a cornetist who was just closing a patent music stand which he had brought with him; he was taking it to pieces and folding up smaller and smaller one piece within another, and the scholars were looking eagerly on and wondering whether the thing was going to disappear altogether. That man, you see, was teaching their eyes; I was teaching their ears; he was an express train, and I was a freight train. Now that is enough to indicate the line I wish to take to-night, to show teachers, as far as I can, how they can use the eye as well as the ear. Some teachers will say, "Oh! I can't."

Well, I have heard that at Convention so often that I am just a bit tired of it. You can if you think you can. You may not be able to do it to-morrow, but if you persevere along the line you will find that you will by-and-by be transformed from a very dull teacher to a very apt teacher, appealing to the inward imagination or to the outward eye of the class; but you must toil on steadfastly, teacher, and read up your theme, and you will find that the facility for teaching will come to you.

In the first place you must be sort of practical; you mustn't fly high; you must sit down and set to work, depending somewhat on the imagination for reproducing the scenes which took place in ancient

times. Remember a few fundamental principles. First, that men always act in the same way under similar circumstances.

If there were a cry of "Fire" here to-night, and you believed it, you would rush to the door to get out into the street just the same as people would have done 1,800 years ago. If a marvel of eloquence were announced to preach here to-night, crowds would have flocked to hear him, and would have jostled each other, angry words would have been spoken, ladies would have fainted just the same as they would have done 1,800 years ago. Realize then that under similar circumstances people act in a similar way; and if you apply this very simple principle you will be able to reproduce many of the scenes of Scripture and make your lesson a living one to your scholars.

Now, teacher, if you see a thing yourself you will interest your pupils by telling them of it. Why, a deaf mute is interesting when telling of an exhibition that he saw himself. I do not know how he does it, but he does. The trouble of our teachers is that they see nothing, with the result that their scholars see nothing. Apply then the principle I have given you. Let me just show you how I would do it.

I again sit down and begin to think of a miracle or a parable; take, for example, the man borne of four. What does the story tell? Jesus in the house, four men come up bearing a man stricken with palsy—cannot get in because of the crowd—they go on the roof and break it up, and let the man down into the room where Jesus was. Jesus says, "Thy sins be forgiven thee: get up and go!" and the man got up and went away. That is the story, and you must proceed to think it out thus: What was the room like? A small, square room, probably, with the door over there; on one side a table, and a little raised platform where Jesus was sitting, and every available space occupied by the crowd, all anxious to see what was going on. What was the nature of the crowd? Why, they would be straining every nerve to see and hear what Jesus was going to do; those outside would be standing on tiptoe so as to get a glimpse of the inside.

How do we know that? Because, it would be just the same with a crowd of to-day. I know perfectly well what I should have done under the same circumstances. When the four men came up, they said, "Friends, make room, we want to get inside." But the crowd was so thick, they could not make room, they were packed so tight round the door. "What is to be done now?" said one, "it seems hopeless." The feeble brother says (you will always find one feeble brother among four), "Well, we have tried and cannot get in, so we shall have to give it up." They sit down to consider; they wipe their brows, for it is very hard work, and the wide-awake plucky brother says (there is always a plucky brother among four), "Nothing of the sort, I am not going to give it up; we will go round to the back of the house and get on the roof and break it up." "Oh!" say the others, "who is going to pay for it?" "Why, I will," says the plucky

one, "so come on." (You will always find among four brothers one willing to pay and the other three willing to let him.) (Laughter.)

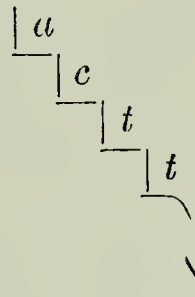
Now, remember what was going on; the four men on the roof, and Jesus inside the house talking to the people. By-and-by, they hear steps on the roof, and then a creaking and a noise which they cannot understand. Jesus loses His audience in a moment; every eye is turned upwards to the roof. That would be the case here, would it not? If you heard any cracking sort of noise going on up there, wouldn't you all turn your eyes up to see what it all meant? Well, the audience fastened their eyes on the roof, and said, "Why, they are breaking up the roof!" All conversation ceases inside, and by-and-by, they see ropes stretched across and a man was let down into the room. There was no room for him at first, but they were obliged to make room when they saw a man coming down on to their heads. What happened? What would happen here if you saw I had the power of healing? What would you do?

You would say, "I want to see you cure that man: I want to see how you are going to do it." There would be a dead silence; only the voice of Jesus would be heard saying, "Son, be of good cheer." The people marvel among themselves. Then the master lifts up His voice once more and says, "That ye make known the Son of man hath power" (He saith to the sick man), "Arise, take up thy bed and go to thine own house." I tell you there was deathly silence. How do we know that? Because there would be here under similar circumstances. The man gets up on his feet, gives himself a stretch, and goes on his way. Now what were the four men on the roof doing all this time? Do you suppose they were kicking their heels and whistling a tune? No, not they; they were lying flat on their faces looking right down into the room to see what was going on, and when they saw that Jesus had healed their friend, what did they do? Why, they were enraptured, and praised God, crying, "Blessed be the name of the Lord; we have seen strange things to-day." (Applause.) Now, what have I done? I have done nothing but to imagine myself there, and how I should have acted and spoken and felt if I had been present. You can do that with every miracle, every parable, if you will only sit down patiently in your study and work the thing out, and then you will feel so full of the lesson when you go to the class that you will be able to interest your scholars and give them something to remember.

That is a little feeble illustration of what I call a religious use of the imagination. I believe in a measure, in a legitimate use, a sanctified use of the imagination. Now with regard to appealing to the actual eye, and not to the imagination. I tell you that with the aid of a blackboard you can make all your subjects so simple that a little child shall understand you. I never preach a sermon to children but that the adults come to me and say "Preach us another." But no one ever asks me to go again when I preach a sermon to adults.

I want to show you how to make things very simple and very plain

to your scholars. Remember this, in giving blackboard exercises, do not make them so multiform that you would have to have a board the size of the side of a house to get them all on. Simplicity impresses, multiplicity obscures, and we want to be just as simple as A B C can make us. Let me say this: I had to practise myself on Saturday afternoons what I was going to put on the board, so that the children might understand it. On one occasion I wanted to make an eye on the blackboard, and I had not been practising it up at home, so I drew it in class as near as I could on my blackboard, and made as I thought a thing somewhat resembling an eye; and I said to my scholars, "What's that?" "A fish," said they. (Loud laughter.) Now it is all foolishness to try and do blackboard in that way, you must practise so that you can make an eye like an eye, and not like a fish. Get a piece of chalk that is big enough to be seen; use the blackboard for two purposes: first to impress facts, and secondly to impress spiritual applications, and always try to make your illustrations sensible. You can illustrate the bare facts in the life of Judas in this way



(*a*) the Apostle; the sin of covetousness (*c*) steals into his heart and he commences his downward grade; (*t*) traitor; another (*t*) thief, and when he gets to the end of his downward grade, he plunges down into the chasm and is lost. Your scholars will remember a diagram like that: you will have the most troublesome and the dullest scholar interested. You appeal to the eye as well as to the ear, and your scholars will remember it all.

Take another illustration, **Jesus before Pilate.** When you come to a spiritual application of this, you will make your scholars read it upwards, and then it will be **Pilate before Jesus,** for then cometh the day when He will sit on the right and Pilate on the left with the rest. Jesus says to you now: Behold, I stand at the door and knock; He is knocking at the door of your heart; at present it is "Jesus before you," but by-and-by it will be reversed; it will be "you before Jesus." This is very simple, but you will find it will carry meaning to the feeble minds of your scholars.

One other illustration. We have the lesson of Ananias and Sapphira.

We simply bring out this truth: "A lie." In the first place we have the source of the lie, and we show it as coming up from below, thus ←—. A lie never came from God; it is never right to lie, and we stand by that through thick and thin.

I once asked a brother if he thought it was ever right to tell a lie, and he said, "Yes, it was." Well, that is enough to take your breath away, and knock you down with a feather. What is the end of a lie? Why, just this. It came from below, and it has to go back again; it sprang from Satan and it must go back to Satan —↓, and that is where Ananias and Sapphira went.

One more illustration. In New York city there are two railway tracks which we will represent thus ||. The stations being only a few feet apart. A young man may go to the starting-point and say to himself, "Well, it doesn't matter which track I take, they are only a few feet apart." Well, he gets on one, and instead of landing in Boston as he wished, he is taken about 3,000 miles away. The starting-points are close together, but the tracks are vastly different. A youth may say, "Oh, it doesn't matter whether I go to the theatre to-night or to the prayer-meeting"; but what will the end be? They may be close together, standing side by side, but where will each lead him? A little divergence at the start, but an eternity of difference before the close.

You will find, teachers, that three lessons out of four will yield an exercise that you can illustrate if you are a bit skilful in the use of the blackboard, and it will make a wonderful difference in the attention of your scholars. I notice that some people are always on fire when they get at Convention, and they resolve what they are going to carry out when they go home, but when they do get home they just simmer off and cool down.

This reminds me of a story I once heard of a blacksmith who stammered very badly, and who had an apprentice who also stammered very badly, and one day they had a piece of iron on the anvil which had been heated at the forge; the blacksmith lifted his hammer and the boy lifted his, but neither of them struck; they remained with their hammers raised. So the blacksmith stammered out, "W-w-w-why don't you strike?" The boy replied, "W-w-w-w-where shall I strike?" "Oh, n-n-never m-mind now, it's cold." (Applause.)

The PRESIDENT: We were told just now that Scotland was rather scantily represented; one friend spoke of himself as the only representative, but I am delighted to say that we have the Earl and Countess of Aberdeen now with us, and I think you may like to hear a few words from his lordship. (Loud cheers.)

Lord ABERDEEN: Mr. Chairman and dear friends, I certainly was not prepared to address you before, but I am afraid I am still less prepared after the extremely kind greeting you have given me, because it certainly looks as if you expected something from me. I am afraid

I can offer little except a most hearty expression of appreciation of your hearty greeting on behalf of Lady Aberdeen and myself. I can only allude in terms of congratulation and thankfulness regarding your gathering here. There is no doubt that the keynote of such a Convention as this ought to be, and I believe on this occasion has been, that of intense hopefulness and intense thankfulness—hopefulness because the work is concerned with the young, the great hope of the future. It has been a cause of great regret that I have not been able to attend some of your meetings, and I think—if I may be allowed to say it—you are to be congratulated upon the very able officials at the head of this gathering.

I shall certainly not attempt to prolong my remarks at the present moment, but must again express my appreciation of your cordial greeting; I am very thankful to have any share at all in the movement of which this meeting is the outcome. (Applause.)

The PRESIDENT: Before calling on Mr. W. B. Jacobs to read Dr. Duncan's paper, I may just remark that it will be a great satisfaction to Lady Aberdeen and to all of you to know that the bazaar which she very kindly opened last week has resulted—or I think I may say by-and-by when all the remaining articles are sold, will result—in a profit of more than £2,000 to our Sunday School Union. You will also be glad to hear that the bazaar will only be the beginning of a far more earnest effort in the direction of Sunday school extension.

I think that before this Convention separates we shall be able to tell you that we have arranged for a secretary for India, and we want this work to be done not by England alone, but by England and America joining hands. I think this will be very gratifying to the Countess of Aberdeen and the noble Earl.

Mr. W. B. JACOBS (*Chicago*), said: Before reading Dr. Duncan's paper he would be glad if he might call upon the Rev. B. W. Chidlaw to say a few words. To this the Chairman readily assented.

Dr. CHIDLAW, the veteran missionary of the American Sunday School Union, now seventy-eight years of age, and fifty-three in the service of the society in Ohio and Indiana, spoke earnestly of the origin, the methods of work, and the results of this national agency for the establishment of Union schools, and the publication of a pure and elevated juvenile literature. The society was formed in 1824 on the basis of Christian union, religious people of all denominations co-operating to plant a Sunday school, with its Divine text-book, sound oral instruction, and pure literature, wherever it was practical to do this work in the midst of our heterogeneous population, in places where there are no religious societies or chapels, missionaries, ministers, or laymen, of different denominations; men of God, intelligent, skilled in Sunday work, winning in their manners, and of executive ability are sent to explore destitute regions, to prepare the way, and aid in the organization of Bible schools, in every locality thus visited from house to house.

We find a few religious people of various shades of belief, with a large admixture of indifferenee to all religious matters and unbelief. On the basis of our common Christianity the religious element will unite, and the Sunday school is established without the impress of any special eeclesiastieal type. The Union Sunday school banner waving over a log cabin Bible school is an attraetion for some itinerant Gospel minister, who, in love and truth, labours to win souls to Christ and His serviee by preaching the Gospel of the Son of God. Believers, old and young, unite together one in Christ, and beeome a witnessing chureh of the Lord Jesus, and bear the name of the denomination which the majority prefer. In this way, hundreds of ehurches have been organized on the foundation of the Union Sunday school, Jesus Christ being the ehief corner stone.

These missioners, as opportunity offers, visit the schools they have established. Those found weak and languishing they revive and strengthen by teaching the teachers, and reaching the people by public address. Another feature of their labour is to supply the schools with books. Our Scriptural, but undenominational, literature is aeceptable to the masses of our people, and thus a wide and effeetual door is opened for the introduetion and cireulation of religious reading, that our youth may not be demoralized by the vile and eorrupting, the light and frivolous literature so prevalent in Europe as well as America.

Results.

In sixty-five years, sustained by the eonfidence and eontributions of ehurches, individuals, and Sunday school missionary societies, through its missions 84,000 schools have been organized, with 700,000 teachers, and 4,200,000 scholars gathered into the Sunday school fold, multitudes of whom were taught the way of life and made wise unto salvation and a useful Christian life. Last year we had eighty missioners employed among the sod houses of Nebraska, the mining camps in the Roeky Mountains, in the prairies of Wiseonsin, the prairies of Illinois, and among the millions of freedmen and poor whites in the south. God with us, and finding favour with the people, we organized last year, in the midst of our destitute population, 1,756 new schools, with 7,866 teachers, and 63,375 scholars, and distributed 20,000 Bibles and Testaments, and a large quantity of our exeellent hymn-books and libraries, at a total expense of £14,600, in the support of the missions, and the donation of books where the people needed help, eombining our labour with all other ageneies in our broad land, labouring for the extension and improvement of the Sunday school work; while, to-day, not one-half of our 18,000,000 of youth are taught of the Lord in the family, the ehureh, and the Sunday school, we trust, the love of Christ constraining us, that by the blessing of God the time is near when all our juvenile population in the United States, yea in the whole world,

will love, and study, and believe the Holy Scriptures—trust in Jesus, their Saviour, and serve Him in newness of life, and dwell with Him for ever in His kingdom and glory.

HOME CLASSES, OR THE HOME DEPARTMENT OF THE SUNDAY SCHOOL.

Paper by W. A. Duncan, *Ph. D.* (*Syracuse, N.Y., Secretary of Congregational Sunday School Society, Secretary of Chautauqua Assembly, and Author of "Home Classes"*), *read by* Mr. W. B. Jacobs (*Chicago*).

Early in the year 1881, the writer originated the plan for "Home Classes," now coming into growing favour in the United States. Its purpose is to promote the study of God's Word among those who do not attend church or Sunday school. The plan proposes, in connection with church schools, the organization of classes of one or more persons at the homes of the scholars, or in any place where children or adults can be induced to study the Bible with or without a teacher. These classes constitute the Home Department of the Sunday school. Its working will be made plain under the following heads :—

The Field.—The necessity of the Home Class grew out of a recognition of the fact, that in every community there are two classes of people—church goers and non-church goers; that many of the non-attendants have been attendants, but infirmities, care of the sick, the young, or aged, or remoteness from church, have caused a reluctant absence. Further, that many are too poor to have proper clothing for either themselves or children; that many are antagonistic to or prejudiced against the church, or some of its members, and that besides all these there are hundreds and thousands that are indifferent.

It is an exceptional community where 20 per cent. of the population or 50 per cent. of the children, can be found on the Sabbath in church or Sunday school. Connecticut leads with 24 per cent., England and New England follow with an average of 20 per cent., and the whole of the United States has but 16 per cent.

Object.—The object of the "Home Class" is the regular study in the Home, by those who do not regularly attend Sunday school, of the lesson of the day, as it is studied by the classes actually in attendance.

Plan.—The plan outlined includes a letter explaining the method of the work and asking all who wish to join the "Home Department" to sign and return the pledge, which is as follows : "We, the undersigned, agree to join the Home Department of the . . . . Church Sunday school of . . . . , and to spend at least one half-hour each Sunday in the study of the lesson for that day, unless prevented by sickness or other good cause. We agree to continue our membership until we notify the superintendent of withdrawal."

A record card accompanies the pledge, with rulings for the names of the members and for the weekly attendance for three months, with a column for the totals and the collections, which are taken up each Sunday and placed in a little envelope. All of our Sunday schools are organized with primary and intermediate departments and their respective officers, the different departments meeting at an appropriate place and time to study the lesson of the day together. It will be seen that the Home Class adds a third department to the school, under the supervision of its own officers; the scholars study either singly or in classes, as the case may be, in their own homes, and keep a record of their attendance and contributions. Their names are entered upon the record books of the church Sunday school, their attendance and the study of the Word at home is recognized as the same as if in attendance at the regular session of the main school, and they add to the membership of the regular Sunday school. The class books, lesson papers, picture cards, singing books, and envelopes are to be furnished by the parent school. Members of the Home Department are urged to attend the church services and Sunday school as often as possible, and to take part in all school entertainments, so that they may feel themselves a part of the regular Sunday school.

Thus the people who cannot or do not attend public services may do the work of the church school at home and yet be a part of it.

Conditions.—The conditions are, first, to sign and return the card, promising to spend not less than half-an-hour each Sunday in the study of the lesson for the day. Second, to keep on the report cards a correct record of the attendance at the study of the lesson, marking "XX" when you attend the main school of the church. At the end of each quarter, the record card should be mailed or delivered to the superintendent of the school.

METHOD.—Committees under the direction of the superintendent of the Home Department should divide up the parish, and, being supplied with materials, make a thorough canvas. Aged, sick, or blind members of the church or society should be urged to join the Home Class, as young people can easily be found who will be willing to read the lessons and comments, questions and answers, and converse about them. Families and individuals who have become separated from the church and Sunday school can be carefully approached and often led to commence again the study of the Word. The success of the work depends upon its connection with the Sunday school, and the feeling that the members of the Home Class are accepted as regular members of the school, yet are not required to be in attendance upon its services. There are a large number in every country school district, as well as in the cities, who can be easily persuaded into this form of membership. Many schools have increased their numbers from 20 to 25 per cent. within a short time after adopting this method, and in some places additions as large as 50 to 100 per cent. have been secured.

It opens up a field of useful work for the Societies of Christian Endeavour and "King's Daughters." The enlistment of recruits, collection and distribution of material, the watchfulness and care necessary for the highest success require the earnest efforts of consecrated labourers. Some schools appoint large committees to supervise this work. Families who do not attend Sunday school or church because living too far away, being ill or disabled, commercial travellers, railroad men, all should be interviewed. Some take pledge cards in their pockets, and as they journey from place to place invite the people whom they meet to join the Home Department, though living hundreds of miles away. Let the Sunday school scholar go to his father and say, "Papa, won't you study the lesson at home? I would like to have you so much. We study it down in the Sunday school, and I wish you would join the Home Class. Won't you, papa?" You don't believe there are many fathers, and hardly a mother, in the world who would say "No" to that?

Results.—A Christian brother in one of the towns of Connecticut writes that he has organized two Home Classes, each about two miles from any church; and one of them, with ten or twelve members, soon began to devise some plan for getting to church on Sunday. A band of "King's Daughters" have enlisted one family of six. The mother is an invalid, and the family have no means of conveyance, and were glad to be invited to study the lessons together. An old lady who had not attended church for years was invited to join, and every Saturday afternoon some member of this band of workers goes to her house and studies the lesson with her and her grandchildren. In another community the Home Department included one hundred and thirty (130) members, a larger number than the membership of the school with which it is connected. Many of these are beginning to attend the school with some degree of regularity. One church extends the operations of its Home Department to absent members who have removed to distant places. A family in Utah, where church privileges are not provided, are in this way identified with a mother church in Connecticut. The pastor of one of the churches where this plan was introduced said in one of our Conventions that it had opened the way for pastoral work, religious conversation, and prayer in many families which hitherto had been almost inaccessible. In another church the regular attendance on the Bible class in the Sunday school was increased about one-third. Seventeen persons in the city of Lowell and six outside of the city have united in this home study. One has been confined to the house for eight years. Another lives in the far West, and is several miles from any church or school. The non-residents are all members, and have at some time been connected with the school. Of these, two are in Maine, one in Vermont, one in South Boston, one in Dakota, and one travels in different parts of the world. The members of the department speak of the encouragement and profit derived from being

thus actively associated with the school in Bible studies. Each Sunday these "shut in" ones are mentioned particularly in the opening prayer of the school. The superintendent says: "As we gather here in the school we bear in mind that in various homes in the city, and in different parts of our country, thoughts are turned towards us and prayers are ascending for the blessing of God to be upon us, and the thought is to us an inspiration." So the benefits of the "Home Department" are not confined to its members. Before leaving home a girl asked her father to organize a Home Department. He did so. He invited four other families, and those five families studied God's Word in connection with the church school. Within a year every parent belonging to those families had joined the nearest church, a mile and a half away. An invalid, after ten years of absence from the church, said, "It seems so good to at least be doing something with Christian people, and to feel I have something in common with them." A servant girl in a city saw some boys stealing fruit in the garden. She invited them into the kitchen, and asked her employer if she might organize a Home Class. He said, Yes. The boys became interested; they invited in other boys, and it was not long before she had twelve or fifteen, Sunday after Sunday, in her employer's kitchen, teaching them the Word of God.

In the Reformed Church at Reading, Pennsylvania, a city of 60,000 people, the Home Department was organized in May, 1887, and committees appointed to carry on the work. Ladies, business and professional men, an army officer, and a member of Congress, are enrolled. One year after its organization there were 221 members, 13 had transferred their membership to the church school, and the total amount of the collections for the last three quarters was 63 dollars. Some have been induced to attend church more regularly, and some to join it.

A mother and widow in a little country town saw the boys playing in the streets. She asked her superintendent if she might organize a class in her own home. The privilege was given her, and supplies were sent. Two of her own little boys became so interested that they bought a printing-press, and every week twenty-five or thirty waifs received a printed tract, the mother painting on the outside page a picture, and tying the leaves together with coloured ribbons. Every week each of those children came to that house, and got that which had been prepared for them by the mother and her children. A woman in Dakota started a Home Class. The work grew upon her hands, and a year ago they moved into an unoccupied saloon. A church grew out of this effort, and it is now building an edifice in that neighbourhood. In a woman's home in a city in Ohio a Home Class was started, which grew into a Sunday school, and within a year it has developed into a church. A father would not allow his four children to go either to Sunday school or church, but finally consented to let the teacher come to the house after her Sunday school hour was over. Their names were enrolled upon the record of the school, and every Sunday the teacher visited the

humble home, the children greeting her with great joy. After a few weeks they were able to recite the Golden Texts for the quarter, the Ten Commandments, and the Lord's Prayer. The father was very abusive to the mother. One Sabbath the teacher asked for the absent mother and the children began to cry. Soon a door opened, and the poor mother came out with her head bruised from being beaten. Presently the husband came in, and talked cruelly to her in the presence of the teacher. The only comfort that mother had was the privilege of having her children instructed in righteousness in her home. Early in June, 1889, this father consented that the children should attend the regular session of the school.

In a case somewhat similar to this, the father had been changed by the influence of the Home Class from an opposer to an interested student of the Word, and an active helper in the work. The class which he at first reluctantly consented to grew in a week from nine to twenty-one by inviting in relatives and neighbours. Two years have elapsed; not a Sunday has passed without the study of the lesson; nearly half of the family have joined the church, and, though there have been removals, the number is still twenty-one, and the collections have been large. The pastor who organized this class, and who in a single week added fifty persons to his Sunday school by means of "Home Classes," writes: "I look back with regret upon the years of my pastorate which have gone by without using this great means of bringing blessings to the isolated and uncared for." Good-will Sunday school in Syracuse, N.Y., has a department, organized three months ago, with a membership of thirty-five. Two of these are coloured teachers, who live 1000 miles away in the slashes of Georgia. Two others are white girls, daughters of mountaineers in Tennessee, whose mother is the leader of a counterfeit gang, and whose father is an inmate of a Kentucky prison for passing counterfeit money. This school also furnishes Sunday school material to forty-five other white mountaineers in the immediate neighbourhood, who are studying the Bible each Sunday on this plan.

COMMENDED.—Nearly all of these classes are using the helps prepared by the Congregational Publishing Society, Boston, Mass., whose general secretary, Dr. A. E. Dunning, President of the Chautauqua Sunday School Normal Union, with hearty endorsement, quotes as follows from the letter of a Texas pastor:—

"I regard this as one of the most far-reaching plans for the evangelization of the land that has yet been devised at so small a cost."

Bishop Vincent commends the plan for "Home Classes" in the following words:—

"If everybody went to church and Sunday school, a little school at home would be in order. Church and Sunday school would be worth more because of the Home Bible school. The lessons would be better prepared in advance, better recited at the time, better remembered afterward. Home would be better because of this fireside class—this

sitting-room Sunday school. Church and Sunday school would both be worth more to everybody.

"But, then, everybody does not go to church and Sunday school, and to him who does not go the school at home becomes invaluable. He will be more likely to go; and he will get some good—great good—until he does go. He will get a taste at home of the precious things they have in the sanctuary. Sometimes people who want to go cannot; distance hinders, children hinder, weather hinders, illness hinders. To those people the stay-at-home school is a blessing. It passes the time away swiftly and pleasantly. It takes people 'out of themselves.' It prevents gloominess and melancholia. It brings good company into the house—prophets and apostles, kings and angels, and the CHRIST Himself. It opens great windows that give far-reaching perspectives. A Sunday school at home is a great thing for a home. Let us have a country full of such schools.

"There are neighbourhoods so far removed from church and Sunday school privileges that unless the blessings of Bible study and religious worship are brought to them they will never be reached. It is a long way to town or to the country church or school-house. Parents are indifferent. Neglect falls into habit. Children grow up utterly ignorant of law and Gospel. In such neighbourhoods as these there must be Home Sunday schools. Somebody must open parlour, sitting-room, or kitchen, and invite the neighbours in. The lesson leaves may be ordered, the Bibles brought, a few songs learned, the lesson for the day studied, and papers and books distributed. Think of the neighbourhood Home schools that might be organized and the amount of work that might be done. Think of the new element put into every-day life by that school —the consciences quickened, the interest in divine things awakened, the better literature distributed, and the best religious work carried on!

"'Workers' with limp-covered Bibles who go to conventions and talk in meeting do good work in their way. Some of them are very useful. But they cannot do mother's work and father's work. And we don't want them to attempt it until we have exhausted every effort to induce father and mother to discharge their own duties. Home has its own legitimate line of labour. This Home Sunday school will tend to put into the hearts of parents a sense of their responsibility, to give their hands practice and deftness in doing the duty God requires of them.

"W. A. Duncan, Esq., of Syracuse, N.Y., an efficient educator, a Congregational layman, Sunday school secretary for his church, and our valued associate in Chatauqua work, has recently developed this Home school idea in several articles, tracts, and addresses. We join hands with our beloved Congregational brother in this new endeavour for more systematic work by the family and by the neighbourhood in the teaching and study of God's Word.

"Let us commend the Home school as a plan to be made effective. Test it. Test it at once. Begin at your home—whether you, the

reader of these lines, be superintendent, teacher, or pupil. Look up negleeted children of those who for any reason do not go to Sunday school. Find a place—somebody's kitehen or parlour. Appoint a meeting, get lesson and other papers. Begin."

CONCLUSION.—

The "Home Class" grew from the memory of a sainted mother.

"On Sunday afternoon, after the chureh services, a family of seven gathered around that saintly white-haired woman who presided on the throne of that home. The old-fashioned bowed spectacles lay upon the pages of the open book as she dropped words of wisdom and Gospel love into the ears and hearts of those children sitting there looking up into her beloved face:—

"In childhood's hour I lingered near
That hallowed spot with listening ear,
And gentle words that mother would give,
To fit me to die and teach me to live.
She told me that shame would never betide,
With truth for my motto and Christ for my guide;
She taught me to lisp my earliest prayer,
As I knelt beside that old arm-chair."

THE UPPER CLASSES AND SUNDAY SCHOOLS.

The PRESIDENT: May I at this point discharge an obligation I am under to a lady, the daughter of a London elergyman? She expressed her regret that we were not going to deal with the question of tho children of the upper elasses and their need of religious training and Bible teaching. She said that no class of children, probably in this city, were, generally speaking, more ignorant of Bible truths than they. Our Ameriean friends have all these young people in their schools sitting side by side with other ehildren. (Hear, hear.)

In our city they are almost beyond the reach of Sunday sehools. Some effort should be made, and earnestly made, to carry the teaehing of God's Word amongst that most influential and important class. I trust this is a subject which the Convention will keep before them for consideration.

Lord ABERDEEN rose in reference to this important question, and said, I am very much obliged to the President for what he has just said regarding the great want in the matter of Sunday schools for the children of the upper classes, and I wish merely to state this faet, that in one instance, with whieh I am aequainted, the matter is being attended to. I mention it for the benefit of ministers and others—it is in the parish of Kensington, where the vicar, Mr. Carr-Glyn, has for some time had a Sunday school to whieh only the ehildren of the upper

classes are admitted, and it has been carried on with great success, and great appreciation in regard to the parents. You are aware that Kensington is a wealthy parish, and the school is composed of that class; but there is no reason why it should be such a rarity, and I hope it will soon cease to be so. (Hear, hear.)

Lord KINNAIRD: The Young Women's Christian Association has for some time had a special branch for young ladies which is being worked very successfully, and the great object of which is to get at that special class who go right on from there to the public school, and thence to the university.

Dr. HALL: I only rise to express the hope that we shall have the advantage at this Convention of some statement regarding the character and working of Welsh Sunday schools. They are the only schools known to me that come up to the idea that has been put into words again and again at this Convention, namely that the whole church may so instruct its members that all may work together in unity and to the edification of one another.

Dr. FULTON: I have lately been in France and in Italy, and I am sorry to say that hardly any children of the upper classes in these countries have been reached and instructed in God's Word, nor do I think that any effort is being made to reach them. You were talking just now about India. I should like to know why you do not set a man going in Italy; he would very soon start a Sunday school. They have a noble king out there who would render every assistance; he is an example to his country, and the difficulty would not be so great as you might imagine; the people would say we can afford to study the Word of God because our good King Humbert leads the way.

The proceedings then terminated by singing of the doxology and the benediction.

FOURTH DAY—TENTH SESSION.

FRIDAY MORNING, JULY 5TH.

THE WORK EXTENDED.

REASONS FOR EXTENSION.

COLONEL GRIFFIN (*President of the London Baptist Association*) occupied the Chair at the earlier part of the sitting, and the President (Mr. BELSEY) later. There was the usual introductory service of praise and prayer.

THE FIELD THAT INVITES US.

By the REV. DR. MACFADYEN (*Manchester, Eng.*).

True progress never despises the past. Reform always tries to comprehend the existing system and to understand how it has come to be what it is. Fully to deal with my subject, therefore, would require that I should pass in review the history of the Sunday school. But all here are more or less familiar with the story, and I am entitled to assume that that part of the paper has been dealt with. Necessarily, the Sunday school can never again be a day school held on Sunday or, at best, the place where the children were assembled and marched to church. It can never again be an agency conducted by paid teachers, these teachers appointed too often by people who supposed that anybody was good enough to be a teacher. In our new circumstances we are required to look round and ask, What changes can be made in the Sunday school? What are its essential and what its accidental features? How much that characterized the school in the past must we carry into the future?

I.

The first Sunday school was a mission agency. The first Sunday school teachers, in the words of David Stow, took to deep sea fishing. They found that it was all but useless to attempt the reformation of the aged. A man is either a fool or a physician at forty. Few change their opinions, still less their habits, after forty. The task of converting old men and women is the task of taming the lion, of writing on granite, of moulding the rock with your fingers. What young John

will not learn, old John cannot learn. The first Sunday school teachers resolved to try what could be done with the young, and the wisdom of their action has been justified by the results we see to-day. The church at home has found no mission agency as profitable as this. Before Satan could fill the bushel with tares Sunday schools have filled it with wheat. Nay, in hundreds of cases in the Western States of America and in the manufacturing districts of England, notably in Lancashire and the West Riding of Yorkshire, the Sunday school has been the germ out of which have grown the congregation and the church. We ask, Is the missionary work of the Sunday school ended? We must answer "No." The Sunday school must say in the words of Napoleon, "Conquest made me and conquest must maintain me." There is as much reason as ever for the school in this province.

If I draw my first illustration of this remark from our large towns as a field for the mission work of the school, it is not that I believe that there is no field for such effort in the country. It is simply because I am most familiar with large towns. The sayings that are so often quoted on this point—that of Cowper, "God made the country and man made the town;" and, again, "When I am in the country I believe in God, but when I am in the city I believe in the devil;" such sayings are true so far as the statistics of morality and religion help us to a conclusion, only in a modified sense. But there cannot be a doubt that the moment you enter the large town or city you are struck as you are not in the country with the exclusion of the extremes of the population from access to religious services and religious influences. More than that, vice exists in the city in combination, whereas in the country it is solitary, while by this combination in the city sin is kept in countenance, and presents a solid front of opposition. More than that, guilt is concealed in the city more easily than in the country. But chiefly the temptations to sin in the city contemplate the young in a peculiar fashion. Every vice looks to them for patronage. Ten thousand snares are spread in their path. Go into our streets at any time and see the swarms of children that come from the lairs of vice, scores of lads and lasses idling away their time, and thus tempting the tempter. Follow them to their sleeping places (homes they have none), listen to their conversation, make yourself familiar with the manner in which they spend their time, and your heart will be as deeply stirred as was that of Robert Raikes when he determined to do what he could for the children of Gloucester. Far from there being any question in my mind as to the necessity of a mission school, it is clear that in this province it is only beginning its work.

But this is not the only form in which the Sunday school must continue and extend its mission work. There is another class at the other extreme of society which is as inaccessible to the Gospel of Christ. The heathen are in St. James's as well as in St. Giles's in London; in the Fifth Avenue as well as in the Five Points, in New York; in Aigburth as in Scotland Road in Liverpool; in Whalley Range as in

Ancoates in Manchester; in Hillhead as in the Salt Market, Glasgow; in the New City as in the Old City in Edinburgh. Vice, it is true, is clothed in splendour, but a spirit reigns throughout these districts which knows no God but pleasure. We are in danger of forgetting in these days when we hear so much of the destitution of the masses that rich men's children need the Gospel as certainly as poor men's children, that the Gospel is as precious to them as to the poor, and that Christ is as willing to receive the one as the other. It is as true of *their* households as of any other that the wings of the Holy Dove, the symbol of the Holy Ghost, are not yet weary and faint; and that the neglect of their parents appeals to our compassion as does the neglect of the parents of the poor. "Is the poor man's neglected child," asks Sir C. Reed, "more dangerous to society than the profligate son of the wealthy man?" If we are justified in lifting the latch of the poor man's cottage, why should we avoid the rich man's mansion? This we "know that it is not the will of our Father Who is in heaven that one of these little ones should perish." Here is a field almost untried, a harvest as yet almost unreaped, warranting us in maintaining that there is scope for the extension of the school as a mission agency.

Then between these two extremes there are our own children, the children of the church, the children of the covenant, children of many prayers, children of ministers and deacons and elders and stewards and members. How often their future disappoints us! Is it not too often the case with them that the nearer the church the further from grace? The histories of the Old Testament are repeated. "The sons of Eli were wicked men, they knew not the Lord." "The sons of Samuel walked not in his ways, but turned aside after lucre." The statistics that have been compiled on this part of our subject are startling. A few years ago the late Mr. Mander of Wolverhampton issued a circular addressed to a large number of ministers. He received replies from the representatives of 384 churches, with an aggregate membership of 40,374 members. But only 2½ per cent. of the membership was under eighteen years of age, and only one member in 505 was under fourteen years o age. This result, serious as it is, becomes more serious still when we analyse the returns. For then it appears that, leaving out twelve churches in which the number of young members is much greater than in the rest, the proportion in the remaining 372 churches is only one member in fifty, or about 2 per cent. between eighteen and fourteen years of age. Still further, it is added that 191 churches (40 of the larger and 151 of the smaller) have not a single member under fourteen years of age. No one can hear of such results without deploring them. True there are certain considerations that warrant the conclusion that things are not actually as bad as these figures would lead us to suppose.

When the Church (Dr. Conder says in his address from the chair of the Congregational Union) like the State is charged with having neglected its children let it be remembered that the Church like the State may do mischief by overreaching its duty as well as coming short of it.

The family is as divine an institution as the church,—and older; the command to train up children in the nurture and admonition of the Lord is given not to the church but to parents; the piety of the child is a tender as well as a beautiful plant; let it grow in the sacred shade and gentle nurture of "home." Beware how you transplant it too early into the glare of publicity lest it droop and wither, or be stimulated into premature and unnatural fruitfulness before its root is deep or its wood is firm. A wise delay may nurse it for a fairer, stronger, more fruitful growth in after-years. It might fairly be asked again of our churches whether they have made the entrance to the fellowship as easy for children as Christ has made the entrance to the kingdom. Still more earnestly it may be asked of Christian parents why there are so few of their children sitting at their sides when they commemorate the dying love of Christ, and whether they have dealt fairly by the religious training of their children or by the legitimate demands of Christ and the church for Christian service in the domain that is peculiarly their own.

But when all deductions have been made, and as many more as may be suggested, the fact that there are churches without a single child member, and other churches in which there are only two young people for every hundred adults, settles the question which we are discussing, that there is a place still for the mission work of the school. If the Sunday school teacher is not to supersede the parent, as most assuredly he ought not to supersede him, may he not co-operate here with the parent? Sometimes the heart of the child will open to the stranger, when timidity or familiarity keeps it shut against the parent. Sometimes the teacher will be heard when he speaks the word of reproof or encouragement or counsel or warning which the parent has not at hand. Sometimes the teacher may have the key to open the lock which the parent cannot move. Nay, sometimes the parent is incompetent, whilst the teacher is competent. There is a fallacy in the argument so often used, that home instruction is superior to every other. If it means that parents, other things being equal, are able to teach their own children better than a stranger, it is a truism; but, if it means that every parent can teach better than every stranger, it is not true. The mere fact that a man is a father, or a woman a mother, does not make him or her familiar with Christ, earnest, prayerful, faithful, apt to learn, apt to teach. Here, then, is scope for an extension of the mission agency of the Sunday school.

II.

But, beyond and above the work of conversion, the school has graduall enlarged the area of its influence. In all evangelistic agency the teacher treads close on the heels of the preacher. The evangelist becomes the pastor.

Since undertaking to write this paper I have put myself in communication with former scholars of my own schools, and I have looked up

old memoranda in order that I might be able to put some facts from the scholars' standpoint.

Here are some of the criticisms with which I have been favoured as reasons for ceasing from attendance at Sunday School :—

(*a.*) I do not care to go to listen to a teacher who looks at his watch forty times, and tells me to repent twenty times in thirty minutes.

(*b.*) The average Sunday school teacher is below mediocrity.

(*c.*) All teachers regard their scholars as wretched and misguided youths, to whom it is a necessity to administer the same dreadful warnings from Sunday to Sunday.

(*d.*) Teachers who profess to be solicitous for our well-being on Sunday totally ignore us during the week. We think that *they* have only "Sunday religion."

(*e.*) Where the teacher is a man of education, he is rarely cut out for teaching. Teaching needs wonderful tact. It calls for consummate self-control; it requires great knowledge of boy-nature, of what ought to be taught and of how it is to be imparted in an interesting manner.

(*f.*) Very often the teacher unites in his own person ignorance and incompetence. In place of teaching he deals out second-hand notes from worthless commentaries.

(*g.*) It will be noticed that among city missionaries those who go about with a basket of provisions are the most successful in their spiritual appeals. And so it is with Sunday school teaching; the other wants of the scholars must be attended to. There ought to be debating societies, cricket clubs, rambling clubs, so as to open the way to the hearts of young men.

(*h.*) The teacher ought to be a man of God and a man of the world at the same time.

(*i.*) Teachers take little or no interest in their scholars during the week.

(*k.*) A teacher must not expect his scholars to listen patiently to dry theology. He should take pains to give ideas which, if old, should not be stale, and which, if new, must not savour of heresy.

Now, much of this criticism is crude enough. Of course, I do not endorse it all myself. But it is interesting because it enforces and illustrates the change of attitude which has taken place on the part of the scholar, and which necessitates a change in the attitude of the teacher. The old Brown Bess is useless in an age of weapons of precision. The Sunday school might change its name, and be called the "Bible school." The Sunday school is the only school in the world in which the Bible is the sole and universal text-book. Even if all our scholars were Christians, the necessity of Bible study would make the Sunday school a necessity. In other words, the teacher has become a pastor as well as an evangelist. Hence the need of intelligence.

Christianity is a book religion. This differences it at once from the religions it superseded. "The priests of the elder idolatries could as

easily teach cookery as religion," says De Quincey. I might add that probably he could have taught cookery better than religion. Give him a good roast, well-baked cakes, abundance to eat and to drink, and his ambition was satisfied. But the teacher of Christ is not a priest. With the Bible as his text-book, he must read, must think, must expound. It is an error to deal with the Bible in separate parts. You might as well dream of gauging a river by a drop, or a building by a stone. Single unconnected texts are often dangerous half truths or positive untruths. "Texts of Scripture," says Dr. Donne, "are like the hairs in a horse's tail; unite them and they concur in one root of strength and beauty, but take them separately and they can be used only as snares and springes to catch woodcocks."

And, if the nature of the text book demands mental activity on the part of the teacher, the nature of the human mind equally enforces the same demand. Bishop Huntingdon says well: "The mind is as active in acquiring or properly receiving as in communicating. The old notion that the business of education is to force facts into the pupil's memory as oranges are dropped into a box, or as merchandise is stowed in the hold of a ship, is effectually exploded. The maxim of all education that deserves the name is, rouse the faculties, sharpen the perceptions, spread out the orderly phenomena of nature and history, and let the hungry and discriminating intellect take hold. Knowledge is not properly acquired till it is assimilated, taken up into the soul's chyle, and blood, and fibre, and made a part of the juice and substance of the man. And this is no passive process. It tasks every energy. It puts all the muscles of the mind at work. It sweats its brow. It is like climbing a mountain without beast or machine on your own feet."

The Levites in the Old Testament made the people to understand the sense. In the commission given to the apostles teaching was to accompany preaching. It was by teaching, discussion, disputation, that Christ attracted His disciples. It was thus that the disciples carried His message to the ends of the earth. It is thus that Christians are to be built up in their most holy faith, thus that truth is to overcome error, faith to get the better of scepticism, the sword of the Spirit to overcome the enemies of the Gospel. We say this of grown-up people; we say it with the more confidence, from reasons that we need not dwell upon here, of children, boys and girls, young men and maidens. If this be a correct statement of the case, then clearly the work of the teacher must be extended, and in the future the school must use every means to make its operations efficient intellectually. Suffer the word of exhortation here. The weakest part of our Sunday school work at the present time is the imperfect realization of this necessity. I call in evidence the state of our teachers' preparation classes. I am compelled in honesty to say that this results from mental inertia on the part of our teachers. These classes do not exist at all in a large number of our schools, and where they do exist they are attended by those

who need them least. The teachers who would profit most from attendance on these classes are conspicuous by their absence.

When, in addition, it is remembered that the salvation of the soul, in the full sense of the term, includes the whole being, that the mind is to learn knowledge for the sake of Christ, the judgment to come to its decisions in the presence of Christ, the memory to record and to *re*present its facts in the spirit of Christ, the imagination to be purified for Christ, the will to come to its decisions from love to Christ, the hopes and fears and affections to be governed and regulated by Christ —then it is clear that the teacher, in helping his young charge to work out their salvation, has before him a field of effort that is practically boundless.

But next to intelligence, nay, in some respects superior to it, is the possession of sympathy on the part of the pastor. You remember Mrs. Poyser's description of the two parsons of Hayslope:—She said that Mr. Irwine was like a good meal o' victual—you were the better for him, without thinking of it; and Mr. Ryde was like a dose of physic —he gripped you and worrited you, and, after all, he left you much the same. Such is the difference between the able teacher with and without sympathy. Souls, like plants, do not grow by reading a book or by making a speech to them. They must have the air, and dew, and sunshine of sympathy. If the teacher is a pastor, he will have sympathy with each of his flock. The good shepherd knoweth his flock and is known of them. And there is no way of knowing them like seeking them out in their own homes. The teacher cannot exercise his pastoral functions to the full unless he knows something of the homes from which the children come to school and to which they return after school. The teacher's grip will be all the stronger if whilst he secures them by his teaching on Sunday he holds them (and then he will hold them without pinching) by personal intercourse on Saturday.

This principle which all accept in words, though our male teachers almost unanimously deny it in their deeds, carries with it much more that is still a subject of discussion amongst us. It endorsed such recommendations as these:—The choir of the school will have its own night for practising music. Every teacher, at least, of the elder classes will plan that his class shall meet (not necessarily always with him) for literary and social intercourse during the week. Just as the church has its week-night services—a blessed Sabbath in mid-week at which it unites in praise and prayer—the school will have its week-night meeting (its range of subjects much more varied) serving the same purpose.

Pastoral sympathy, in like manner, carries with it the provision by the school of such institutions as these:—The penny bank; the library and reading-room; the Band of Hope; the gymnastic apparatus; the frequent tea-meeting; the sick and burial club; the cricket and football club; the mutual improvement society; the missionary society meeting; the Dorcas society.

And I may add accessory institutions such as have engaged your

attention this week :—Primary classes ; adult classes ; recreative evening classes ; pleasant Sunday afternoons ; home reading circles ; boys' brigade ; and in musical assemblies.

The acceptance of the pastoral office by the teacher involves again for the proper carrying out of its functions a revision of our structural arrangements ; and these again an entire upsetting of our present financial methods ; with an acceptance of the axiom that henceforth there shall be no rivalry between church and school, no contention between minister and superintendent, no hesitation on the part of the teacher to regard himself as the servant and agent of the church first, and of the school afterwards.

If there is any one disposed to demur to the principles I have been advocating this morning, or to the terms in which I have illustrated their application, on the ground that the ideal is too high, and that I have been only painting a picture, I reply, No ideal is worth presenting that is easily realized.

In addition I may add, if there is a spy amongst us who has gone up with me to the goodly land, and is disposed to bring back the report that the Anakim are there, that the cities are walled up to heaven, and that the walls cannot be scaled, that we have already amongst us some who have brought back clusters as of the grapes of Eshcol which assure us that it is a land flowing with milk and honey.

But I am content to remind you in conclusion that a forward step must be taken on the simple commonplace ground that our young people must be secured, because they are the hope of our churches. The men who have left behind them the richest legacy of wisdom and influence in the church of the past ;—the men on whom we depend with greatest confidence in the churches of the present day, as rooted and grounded in the faith, not carried about with every wind of doctrine, bearing and willing to bear the heat and burden of the day, are the Timothies who in their youth were prayed for by Lois, trained by Eunice, and disciplined by Paul.

"If you have ever lived in a hilly country, you must have noticed the contrast in its appearance after a storm. The hills are whitened by innumerable silver threads. These are the many streams that pour themselves down through the watercourses and fall into the sea. A few days afterwards, when you look, you can see only the one thread that is always there. These many streams came in the night of rain, and vanished in the day of drought. But if you follow the one stream you come to a place of springs or to a lake where the rains of heaven are garnered, and out of which it flows perennially. Here is the secret of the difference. It has its source in this reservoir, and hence it continues to flow all the year round, by day and night, in summer time and in winter time, there in the uplands leaping precipices, as if in the play of sportive youth, there below in the quiet meadows, refreshing the green grass, and giving drink to the cattle, delighting your eye with its crystal pureness, and your ear with its gentle song. And when

you have left its margin, and there is no one near to look or listen, still it is there, smiling back to the sun from its many dimpled pools, or singing quiet music to the listening stars.

Such are our children in the Sunday school, children of our families, scholars in our schools, as sources of continuous and refreshing supply in the church of Christ. Other streams there are that add to the number and influence of our churches, and we are grateful for them. Sometimes they seem larger in volume and louder in sound than this. But they are not always full. They are not always loud. Sometimes, though overflowing to-day, they are dried up to-morrow. If we could secure an intelligent piety amongst our children, if we could realize the saying of Richard Baxter, the veteran Nonconformist, that there should be no adults converted in a country like England, because all the children were brought to Christ when they were young, each family and each class would then become a fountain supplying year by year an ever-flowing stream, whose waters, even when hidden from sight, might be traced by green banks, fertile fields, and fruit-laden trees.

By Rev. C. H. Woodruff (*Black Rock, Connecticut, U.S.A.*).

At noon one day last spring the first inhabitant reached the town of Guthrie, in Oklahoma. By nightfall the population had risen to nearly 15,000. With an influx upon our western borders, of which this is a phenomenal example, what wonder if we of America turn our faces westward when we think of the field which invites us. Certainly there is a whitening field where the Sunday school must gird up itself and reap, if the harvest is not to be lost, to the dishonour of the Master and the peril of the church herself.

But the occasion invites us to-day to a wider view. It bids us haste east as well as west, and find the field which invites us literally in the world.

It will save time and help clearness if I say at the outset that by the term Sunday school in this paper I refer to the germinal principle of that institution, which I take to be interlocutory instruction in the Bible voluntarily imparted by laymen. We agree that west and south are the fields which invite the Sunday school worker. I want to call your attention, in the time at my disposal, to certain overlooked features of the field and of the institution of the Sunday school, which adapt it for use in heathen and nominally Christian lands.

The first feature of the Sunday school which adapts it for these fields is its CONFORMITY TO NEW TESTAMENT STANDARDS AND METHODS.

Rev. Dr. Trumbull, in his Yale Lectures on the Sunday school, says of Christ's Great Commission, "As the Jews would have understood that charge, and as we have every reason to suppose our Lord meant it, the direction therein is to organize Bible schools everywhere as the very basis, the initial form of the Christian church;" and, later, "the Bible

school was the starting-point of the Christian church, and it was by means of Bible school methods that the Christian church was first extended and upbuilded."

Imperative brevity compels me to refer you to his admirable book for the quotations by which these statements are verified.

What I desire now is in the light of them to call to your mind the fact which we are apt to overlook, that, so far from being a newly invented and indifferent adjunct of some other form of Christian work, the Sunday school has the Divine sanction as of the essence of the Christian church. And as such, with the sanction of the New Testament upon its methods, the presumption is it is adapted for all fields for which the Gospel itself is adapted.

A fact which especially fits the Sunday school for use in nominally Christian lands is that THEIR PRESENT SAD CONDITION has LARGELY ARISEN from a NEGLECT OF THESE VERY METHODS OF BIBLE STUDY AND LAY ACTIVITY. Had the churches in these places been careful to secure that each rising generation should be rooted in Bible instruction, and that each Christian believer should be a Christian worker aggressively engaged in the teaching of that word to his fellows, no force of heresy within, nor fiery sword of Saracen without, would have been able to produce in those ancient seats of the churches, where the Gospel won its first and most distinguished victories, those baneful results, wrought by indifference of the laity on the one hand, and an aggressive sacerdotalism on the other, which we lament to-day.

If this present condition has been produced by a neglect of these methods, how can it better be removed than by a return to the first love and the first works?

A feature of the Sunday school which especially fits it for use in nominally Christian lands is ITS CAPABILITY OF AVOIDING CHURCH PREJUDICE. Each church with a history has a certain pride in that history. By this a church may be hermetically sealed against outside propagandism, while it would be openly accessible to methods of evangelization, such as those of the Sunday school, which working from within can quicken and deepen and extend the spiritual life within its borders.

Nor is this a matter of conjecture and speculation. We have only to look at what has been done in the State Churches of Germany, Holland, and Sweden during the past twenty-five or thirty years to catch a promise and a prophecy of what is possible in these directions beyond the limits of Protestantism. Nay, further, in the ancient Armenian Church there are already signs of an awakening interest and of the inauguration of Bible study within her own borders. It does not seem chimerical, in view of these things, to inquire whether it is not possible that in the near future the Greek Church, which so sturdily and so severely resists all attempts at proselytism, may not yet be open to an institution, which, leaving them Greeks and Russians, shall lead them to the study

of the Word which is "able to make them wise unto salvation." Nor should we too hastily despair of the Church of Rome, though now it seems least of all accessible to this form of work.

A feature of the Sunday school which adapts it, I might almost say demands it, for use in heathen lands is ITS CAPACITY FOR MULTIPLYING CHRISTIAN WORKERS.

The day has gone by when the church needs to pray that the door of the heathen world may be open. The petition now should be for men and means to enter doors which stare us in the face. The accessibility of the millions of China and Japan is already an old story. The central region of the continent of Africa, which, on the maps of our boyhood, used to be represented by a blank marked "unexplored," is to-day open to European enterprise and European Christianity with more religious liberty guaranteed by the contracting treaty powers than is enjoyed by some parts of Europe. Where are the men who are to fill these fields at once as they need to be filled? The seminaries say they are not in us. The treasuries say we have not the funds to send them if they were. Meanwhile the church is settling down into the deadening conviction that they cannot be reached, at least for a long time to come. Let us not yield to that conviction till, like Aladdin, we have rubbed our lamp and seen what the genius of the Sunday school can do; or, to take a more Christian figure, till we have taken the Lamp of the Word and seen what the Spirit of God indicates as possible. It is easier to stand still and find fault with some one else for want of consecration than to grapple with a problem before us and the means at hand for its solution. Erroneous methods may block progress as truly as want of devotion. Even the energy of a Chicago man could not have gathered this Convention by methods of travel in vogue a century ago.

The question in this emergency urges itself upon us, Did the Lord ever mean that His Gospel should be preached entirely or chiefly by missionaries sent from one nation to another? Is it desirable or part of His plan that the Hindoo or Chinese should get his entire knowledge of Christianity through individuals of other, especially of occidental, races? Are we not wanting in confidence in the Bible and God's Spirit when we insist on such a course?

Be that as it may, in the crisis which from whatever cause is certainly upon us, the Sunday school, with its unpaid lay co-operation, in the study of the Bible offers itself as a method, and, as far as we can see, the only practicable method, of multiplying labourers rapidly enough to meet the pressing demand. The Sunday school gives the heathen convert a work to do, which he can do, and which he was meant to do by his Master, and by doing which he shall bless himself as well as those he teaches.

Missionary reports are frequent in their accounts of individuals or small companies of converts. It may be a villager who has strayed into the market town and heard the Gospel savingly. It may be a group

which a missionary on some preaching tour far from the mission station has reached and by God's grace brought to faith. What is to be done with these nuclei of Christian life? They need not stand waiting because no man has given them work to do. The Sunday school utilizes these groups of Christians, and makes them Christian workers. They cannot discuss evolution, but they can testify of the lifting off of the burden of guilt by the blood of Jesus. They can bear witness of a new life by the indwelling of the Holy Spirit; they can gather a company of children and adults and sing with them the Gospel which finds entrance to hardest hearts through the vehicle of song; they need not wait for the return of the missionary; they can read with themselves, and with those they gather, the Word of God. And of an ever-widening circle of Biblical truth, which they will study the more earnestly because they feel the responsibility for teaching it, they can say to their scholars, We have found this true which Moses and the prophets and psalmists and evangelists and apostles have written. It is for you as it is for us.

Here, too, we are not left to *à priori* reasoning. The letters received by the Foreign Sunday School Association, which is seeking by correspondence the extension of this institution throughout the world, are replete with testimony to the appreciation of the Sunday school, at least in some of its phases, as an approved means of Christian work. It, by its very nature, reaches the children, the most impressionable and accessible part of the community, at the time when they are most accessible. It sows the seed of truth in their minds before the ground is preoccupied with error and superstition. From Japan, a college classmate write that the Sunday school is more attended than the preaching service. So popular is it, that after the main school some of the scholars go out to attend schools in different parts of the city, some of which are larger than the central school. From Turkey, one who has just made a wide survey of the field expresses his judgment that missions have now reached a second stage in their progress, when this method of work upon the children needs especially to be pushed. And in Spain we have correspondents who, by several (in one instance, I believe, fourteen) Sunday schools around their central station are duplicating themselves and multiplying the centres of spiritual influence.

And if there lingers in one's mind any doubt of the adaptation of this institution for this field, from the fact that it has not been more widely employed, such doubt will be dissipated when we consider that the policy and method of the missions have largely been determined by the wisdom and experience of those glorious men of God who half a century ago took their lives in their hands, and cut themselves off from Christian home and civilization, that they might preach the unsearchable riches of God's grace to the perishing heathen. Now, what were Sunday schools then? They were just fighting their way to recognition. They had not yet won their spurs. It is no fault of the missionary; it is only the misfortune incident to his magnificent consecration that he is

not acquainted with the possibilities which this method has within it. The closer has been his application to his field, the less has been his opportunity to observe the change and improvement of Christian methods. It is only a case of one who is carrying on his business by pen and messenger, because he has had no chance to learn of typewriter and telephone.

Closely akin to the above is another feature of the Sunday school, which adapts it for use in such fields, namely, ITS FLEXIBILITY. It has no iron-bound forms. It is capable of almost infinite adaptation to circumstances. The Sunday school, in the bedroom of a Bohemian peasant or the farmhouse of a Spanish cottager, is very different in outward appearance from Bethany in Philadelphia or Akron in Ohio. But essence is superior to form; and, as long as there is in each voluntary lay-teaching of the Bible, one is a Sunday school as well as the other. And this flexibility of the Sunday school fits it for use in pagoda, bungalow, kraal, by awakened Christian or by recent convert as well as by those through whose veins runs the blood of generations of Christian ancestry, from whom they have received the tradition and training in the study and teaching of the Word of God.

THE ECONOMY OF THE SUNDAY SCHOOL also fits it for universal employment. There may have been things said during this Convention which have produced in some the feeling of discouragement. They may have said, "This is magnificent, but it is impossible! We cannot get the money, we cannot have the Sunday school." Never indulge that feeling for a moment. It were better that this Convention had never met, grand as it is, than that it should serve to make the feeling prevalent that the Sunday school is beyond the reach of any because of its costliness. No institution is more economical. "A minimum of expense and a maximum of benefit," is Lord Hatherly's just and epigrammatic description of it. The late President Garfield said that a log, with Dr. Mark Hopkins on one end and a student on the other end, was a university. Alter slightly the terms, and we may say, An open Bible with one man teaching it to another is a Sunday school. Now, most of us have Bibles. But if you have not, and cannot afford to buy one, there are societies which owe their existence to the Sunday school which will give you one. And, as for the men, you can be one yourself, and find the other, and there you have a Sunday school, and it has not cost you a cent.

I may say in passing that, if you are really as hard-up as that, you can send your address and state your case to the Foreign Sunday School Association, 130, State Street, Brooklyn, N.Y., or I presume I may say the Sunday School Union, 56, Old Bailey, London, and we will see what we can do for the improvement of your condition.

THE INFLUENCE OF THE SUNDAY SCHOOL ON NATIONAL LIFE AND TRADE, creating a demand for a large variety of supplies, and by them

reduplicating the influence of the worker, is a feature of the institution which commends its spread at once to the Christian who loves his fellow-worker, and seeks to lighten his task or increase its fruitfulness, and to the Christian tradesman, who sees in the extension of the institution an enlargement of his business. Five hundred thousand dollars will pay the bill for the mission which gave the Sandwich Islands to Christendom. Eight hundred thousand dollars represent the annual profit of the trade which the Christianization of those islands has called into existence and stimulated.

THE TENDENCY OF THE SUNDAY SCHOOL TO EMBODY CHRISTIANITY IN THE NATIONAL LIFE is a feature often overlooked, which makes the demand imperative for Sunday schools in the fields now under consideration. You cannot calculate the influence of the more than two millions of Sunday school teachers of England and America in making Christianity the power that it is in those countries; the atmosphere which their presence creates makes exploits easy which would not be dreamed of elsewhere. The strength of Christianity, humanly speaking, in any nation is not in the eloquence of ministers, the learning of professors, or the stately elegance of edifices. It is in the hold that Christianity has on the popular heart. I know no more striking manifestation or more trustworthy criterion of that hold than that band of Sunday school teachers in the nations here represented who, unrecognized and in obscurity it may be, give week by week their unpaid but invaluable services for the spread of the knowledge of the Word. They have identified themselves with religion by their efforts at propagating it. But now look beyond the circle of favoured lands which is here represented, and ask yourselves what it means to a nation to have all Christianity in its borders an exotic, sent to them from a foreign nation, propagated by preachers who are foreigners or who are supported wholly or chiefly by foreign funds. It is hard to calculate how far the process of assimilation with national life and consciousness is retarded by the national flavour with which Christianity is associated. What would it be to you if in order to become a Christian you suspected that you had got to become Scotch, English, or any other nationality than your own?

And in the indiscriminating violence of those frequently recurring popular arisings, begotten of suspicion or antipathy against foreign influences, the progress and even the existence of Christian institutions is jeopardized by the hostility, perhaps justifiable, to some foreign aggression with which in the popular imagination they are identified. But if there existed in these nations a large, important, influential body of native Christians, engaged in voluntary Christian work, who could say to their fellow natives, "Look at us. We are of the same flesh and blood as you are. We have not ceased to be patriots because we have become Christians. We are not foreigners. We owe no foreign allegiance. We have no foreign interests. This Christianity is not

foreign. It is from the one and only God who made us all. It is from outside only because it is from above. Do not identify it with any nation. It is ours as truly as theirs. It has saved us. It is saving us. We are not paid to preach it. We teach it because we believe the Gospel and love you. And only because we believe the Gospel, and, loving you, believe it will save you and keep you as it has us"—what an incalculable influence and power upon their fellow natives would such a body of men by their testimony exert for Christ and His cause! Their existence and their testimony would serve to liberate Christianity from the handicap of the jealousy and fear of the chicanery and plotting of political cabinets. Christ would present Himself to the human heart free from the entangling alliances of His professed followers with the opium of Old England or the rum of New England. Now the Sunday school, because of its varied features which we have reviewed, sanctioned by the New Testament, utilizing whatever of lay activity exists, and creating more, improving and training the Christian in its practical, simple, flexible, economical methods of lay co-operation, tends as no other institution tends to the production in every nation where it is introduced of just such a body of men as I have outlined. Its full perfection demands such a body, and in its progress towards that perfection it increasingly supplies its own demand. It is desirable, then, I may say it is imperatively demanded, that the Sunday school should everywhere be spread; pre-eminently are heathen lands and lands nominally Christian the field which invites us.

In view of these things can there not go out from this great and representative Convention a suggestion to the great missionary organizations, whether the time is not now ripe for a yet wider employment of this method of Christian work in the fields under their charge? That it should be used as a pioneer for evangelization as well as an adjunct and appendage for education and edification? And that as such a pioneer it should find recognition in their reports and appropriations, and as an agency of such power their workers should be trained in its wise and skilful use?

And is it not possible that there should go up at least an earnest prayer to the great Head of the church that those who are, with us, the professed followers of Him who was the Word, may be also partakers with us in this method which He has Himself appointed, of studying and teaching the Word which testifies of Him and of bringing others to Him of whom it witnesses?

[At this stage of the proceedings certain resolutions which had been considered by the executive committee were submitted for adoption by the Convention. These resolutions, together with a letter from the Hon. S. H. Blake, of Toronto, Canada, regretting his inability to accept the honour conferred upon him as President of the Convention, will be found in the Appendix.]

THE MEANS TO BE ADOPTED.

By Rev. C. H. Kelly (*Secretary Wesleyan Methodist Sunday School Union*).

Mr. Woodruff recognized that we, in this country, had something to do with this great subject. Dr. Macfadyen said the matter touched England, as well as America. Having spent not more than three months in America, and, therefore, being fully qualified to say everything about the country, I will assume that the Convention regards me as wise as I need to be! Consequently, I say no more on that point, and leave Mr. Jacobs to deal with the case of America. But, so far as England is concerned, I should like to say that, although we are not a very great nation in comparison with America, so far as concerns size, we have a great interest in this subject.

On board one of the Atlantic steamers last year, I was in conversation with an American gentleman. He was an old bachelor, and a pessimist. He said some very strong things respecting the present state of the world. He seemed to be of opinion that we were being very fast backed into the dark ages. I held that, so far as this country was concerned, there was not much ground for fear, upon a certain matter that he mentioned, viz., the coming back of the Romish power and the Inquisition. He said, "England is such a little place that it counts for nothing in a matter of this kind." But, little as England is, it counts for something in this Sunday school work. The field is already large, but it needs extension and culture. We need to devise means for the extension of the field, and for the better carrying on of the work we have in hand. Something was said this morning in regard to villages. That is just one of the points that we need to consider in England to-day. There never was more danger to English life, morals, and religion, in reference to the villages, than there is at this moment. Ministers and churches of the Lord Jesus Christ in this country recognize the importance of small schools in villages and in hamlets, and, these neglected, the great centres of the kingdom will suffer very greatly.

The tendency of the day is for the cities to absorb the life of the rural districts. Young England is flocking to London, Manchester, Liverpool, and other big cities, not always for their own good, not always for the good of the cities. Unless, while they are in the hands of Christian people in the Sunday schools of the villages, they are wisely and well taught, they will go to the great centres of population, not only to get no good but to do no good. This means falling into mischief, and great evil. Therefore, to-day, we need to encourage our friends in the small villages of this country, and to see to it that the churches there are well helped as far as they require to be helped, by

money, by sympathy, and by personal labour. In a large number of villages, within touch of the cities, very much might be done by young men and others going out to the villages to help those at work there.

I know it is said that this sort of work does not seem to pay, and that men get discouraged. But that is an old story. When Mr. Wesley sent his early preachers into the country places of this land, they had sad experience with reference to food, shelter, and payment. He sent a very notable man into a very sparse country, and Mr. Bradburn, that early Methodist preacher of considerable fame, wrote to Mr. Wesley, and said to him he was quite willing to do work even in such a place as that; but still even good men may sing the line of the hymn, "We still our bodies feel." It is quite a mistake to suppose, because you are pious, you never get hungry. Therefore he wrote to Mr. Wesley and said, "I must go back to my trade, for, though here they give me plenty of work, I get too little to eat." Wesley wrote this laconic letter—"My dear Sam, trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." But Wesley was not a man who felt that he had done his duty when he had quoted texts of Scripture; so, in addition to that, he sent a couple of crisp bank-notes, which were pleasant to Mr. Bradburn's touch. Mr. Bradburn acknowledged them in the following terms:—"Reverend Sir, I have often been struck with the beauty of the passage quoted in your letter to-day, but until now I have never had such valuable expository notes upon it."

We may now send that text of Scripture to a great many small schools and hard workers in them. We may say to them, "Dwell in the land, stick to your posts, do your duty;" but, if necessary, we must be prepared, from the great centres of population and from religious churches, to do something more than at present. Happily we are doing something more. The workers in these villages are ill provided in the matter of literature. Great institutions in this country are at least furnishing them with a good deal of lesson help; and in this way we shall do these village schools good. But the point touched upon by Dr. Macfadyen this morning is of very great importance, so far, at any rate, as this country is concerned.

We need to care for the field within reach of us representing the work to be done among the children of our own churches and congregations. That is a much neglected work. Some months ago I said to a gentleman from the other side of the water, "I suppose your schools in the United States are, taken as a whole, much superior to ours." He replied, "I do not know that." He had been a great deal in England. He added, "I think the Americans would have a great deal to learn if they studied some of the British methods and British schools." I said that was not what I was prepared to hear. But I remarked, "What is it that strikes you?" He mentioned several things, but this first of all: "We have not the same Robert Raikes'

idea guiding us that you have in England. Robert Raikes' idea was to sweep outcast children into the schools. We have mission schools, but if you go through the States you will notice that in the large number of schools nearly all the scholars are well dressed, and very much the children of the congregations than of the streets."

Be that so or not, it enables me to make this remark. If it be so, it were well to cultivate more of the missionary work in the States. So far as we are concerned, it marks distinctly one of the weak places in our schools. We have large numbers of the children of the poorest of the poor; we have too few of the children of the congregations, and that is a great mistake in the English churches of to-day. You may depend upon it, if we get the notion that missionary work means only work among the lowest of the low, if we think it is more important to save the children of the slums and the people of the slums than it is to save the children of the middle classes and of the higher middle classes, we make a huge mistake with regard to this country. What we need to-day is to see to it that the children of the congregations have more distinct, systematic, and dogmatic teaching. Everybody does not believe that. But we are now in front of a great campaign.

In the next five-and-twenty years we shall have battles in England, probably in America, too; and very keen will those contests be. We have two great classes to face at the present moment. There are men who deny all that is miraculous in Scripture fact, and all that is spiritual in Christian experience. Another set, if they do not deny, reject; and they are no better than the first; for, while it is bad to deny, it is not better to reject. Our sons and daughters are going to meet these two classes of people in society and in places of business, and they will be exposed, for the next many years, to the rattling fire of opposition. If we do not teach our young people distinct, dogmatic truth before they enter that arena of warfare, how will they be able to resist attacks, and earnestly contend for the faith once delivered to the saints? "Oh, but you are not to prejudice in favour of a set of opinions, or in favour of this church, that church, and the other church." It is all nonsense. If we do not look after the children the devil will, and we must see that they do not go into the forefront of the battle without weapons and ammunition, without knowing what to say and what to do. "We do not want to make our children controversialists, we do not want critics in pinafores." Very well, but you cannot help them going into controversy.

Some years ago, in the neighbouring county to this, there was a great dinner given; usual toasts were proposed, and the usual foolish speeches were made before and after. "The Army, and Navy, and Volunteers," was one of the toasts. It was in the early days of the volunteer movement. A gallant officer responded, and said, amongst other things, that "he was quite sure that the volunteers of England would do their duty manfully." Let us hope they will; they have to do that every day in one way or another. But he went on to say:

"they might be quite sure the volunteers, in the day of battle, would not be found hiding behind sticks and stones, bricks and walls, but would come out to the front and fight." People saw that speech reported in the papers, and a few days later there appeared in the *Times*, from General Sir Charles Napier, a letter in which he said, "Don't talk nonsense! It is not the duty of a soldier to be shot, but his duty is to shoot other people. One secret of the art of war is to know how to hide, and therefore to go behind sticks and stones, bricks and walls, whenever they may have the chance." Admirable! The letter proceeded: "We had a battle in which two of our regiments were engaged, but the one was relieved by the other. On the day after the battle, the men of the second regiment went roaming about the field, and the colonel came into a gap in the bastion and saw a man lying stiff and dead. One of the sergeants said, 'That was a brave man, colonel.' 'I should think he was too brave.' 'Too brave? But why?' 'Well, you see, he came into the gap and got shot. Instead of standing behind the bastion to shoot other people, other people shot him.'" And so, in order to make our children good soldiers of Christ, we should show them where the bastions are in controversy, behind which they can hide in the midst of the contest. We must put into their hands well-tried weapons and the right kind of ammunition. We cannot do that unless we teach distinctly Bible truths—the great doctrines of the Christian religion.

Therefore, while we have the children in a plastic state, let us teach them something definite, and instruct them in the means of imparting knowledge, which does not mean simply sitting on the teacher's box and looking wise. Let us, while we have the opportunity, cultivate this part of the work, for the sake of their souls, for the sake of the purity of their faith, and for the strengthening of the Christian religion in this land.

Another interesting branch of the Sunday school work mentioned was that we have to deal with, not only the children of the Christian people, but a large number of the children of irreligious persons. This is a very interesting fact in the life of the church in this country to-day. There are hundreds and thousands of people who never go into God's house, though they regularly send their children to our schools. What a great home missionary fact! Had these people been sent to the Sunday school thirty, forty, or fifty years ago, as they now send their own children, they might have been brought as lambs into the fold, instead of wandering, as they are to-day, on the mountains of sin. Let us, however, secure the conversion of their children, and use these little home missionaries to bring their parents to the Saviour. In England, whatever there may be in America, there is a great deal of house-to-house visitation, when the doors are not bolted in the face of the visitors. But they soon would be, if many people did not know how to reach the masses by knife and fork, by blanket or by soup.

There are numbers of persons who did not want to be visited either by clergy or by Christian workers. How were we to reach such people? They will not hear sermons, they will not come to our churches or chapels; but they send their children by myriads into the schools. Having the children, we may teach them the one Gospel, and then send them with the same message to their homes, for the best home missionary in a poor man's house is that poor man's children.

Another thing we have to remember in regard to the use of the best means of extending Sunday school work is the point touched on by Mr. Woodruff. Not only have we to deal with the work and use the means for extending and improving it, but there is a work far beyond which requires attention. I had intended to say very much what Mr. Woodruff has said at the close of his address. I agree that pressure should be brought to bear upon the great missionary societies of to-day to take up this matter more systematically. We have need of more Sunday school work in the hands of the missionaries. The time has surely come when it might be pointed out to those societies that great aid might be given to this department of work, especially from England and America. Such assistance would have a wonderful effect upon the success of the foreign missionary work generally. If you could deal with the children in foreign lands, the same result would accrue there that we find here at home. You may deal with the children, we hope. When you deal with older people, you can have no hope of changing them morally.

There are thousands and thousands of people in English cities to-day about whom it is said—and it is sad to say it—that, so far as regards their improvement in morals and their salvation, they are Gospel-hardened and conscience-seared, they will not receive the truth; they reject everybody that comes to try and benefit them; and, so far as many of these are concerned, we have little hope. But, in regard to the criminal and vicious classes, we have great hope of this country's future, because we can deal with the children. The prevalence of vice and crime in this country is one great reason why we should try to extend our work among the children. Crime! "Why," it may be said, "the hand of the law touches it. Vice; the hand of the law may touch that also; but very often it does not." The Christian church has to deal with both. Visiting a reformatory, with which I have to do, I said to one of the boys, "What are you here for, my boy?" "Stealing." "That is very sad for a boy of your years. What did you steal?" "I stole some bread and dripping." "Were you very hungry?" "Very hungry." "How long had you been without food?" He said: "Two days and so many hours."

Think of it, a boy of thirteen, two days and some hours; and, the hunger gripping at him, he saw some dripping and bread. I do not think that "theft" is written in the black-book of eternity against him. But there is a policeman, who puts his hand upon that boy's collar; he is taken before the magistrates, and he is sent for so many

days to prison, and for three and a half years to a reformatory. Very likely it will be a great benefit to him; I do not say it won't. That is crime, and crime of the simplest sort.

Three weeks ago I visited a convict prison, and there saw some most vicious men undergoing life sentences—murderers. That is crime at the end of the catalogue. And so, between the murderer and this hungry lad who took the bread and dripping, you have criminals of all sorts. But I can walk out of the reformatory, and out of the convict prison, and I can find, in an hour and a half, in some of the chief promenades of London, men dressed in broadcloth and adorned with jewellery, which is not sham—and that is saying something—who are doing things day and night that would make devils blush if devils could blush; and the law cannot touch them. No policeman can put his hand upon their collar for that. How are we to stop this crime and vice in our land? Acts of Parliament will never do it; human laws will never do it; punishment will never do it. The only way to do it is by the grace of God, the power of the Christian religion.

However, so far as the men and women of these classes are concerned, I say we have little ground for hope respecting many of them; but, for the boys and girls of to-day, the millions of children that are in our schools now, who are either to be good citizens or a disgrace to the nation in ten, twenty, or thirty years hence, we have ground to hope, and, if we bring to bear upon them the blessed influences of our schools, we have the largest field to work on, and the largest means to work with. We have the teaching of the Word of God, we have the power of prayer, we have the grace of the Holy Spirit, which is promised to us and to them. If we use these means, we shall surely amend society; we shall bless the nations; we shall save the children. We shall not only have the field extended, but the means we use shall be owned of God for good, in the strengthening of the churches; and we ourselves, when we stand before Him, as we shall soon, even at the longest hence, in the great day we shall hear Him say: "Well done, thou good and faithful servant, inasmuch as ye have done it unto the least of these, ye have done it unto Me."

Mr. B. F. Jacobs (*Chicago*).

I wish to bow this morning to the beloved fellow-workers throughout the United Kingdom, and to those distinguished and well-known brethren who have addressed us this morning, and say that we Americans are not unmindful of the high place and the great excellence of the Sunday schools of the United Kingdom. We are not unmindful of the peculiar blessings and privileges that you enjoy, nor of the sanctity of the Sabbath, as it is observed in Old Scotland. As an American, I would to God that we had all the great things you have. But I will say only this. I do not think it is specially needful this morning that

we shall stop to consider the condition of the schools either in the United Kingdom or in the United States.

Let us pass on, and, while we do so, let us remember that we have not yet attained, neither are we already perfect. It is one of the great advantages we have in Conventions like the present one, that we are permitted, through some word that is spoken, or by some illustration that is used, to see where the mistakes of the past may be corrected. He is not altogether a wise man who never makes a mistake, but he must be well-nigh a fool who is unwilling to correct it when he knows it is a mistake.

Remember we have gone over a good many places that we do not care to visit again. We ought, therefore, carefully looking at the things we have, to try and provide for their improvement. Now, Americans are sometimes brusque in their manners, and I wish to say to the beloved brethren on the floor, and on the Committee, that, with a great rush of desire and thought on this subject, we may occasionally speak too rapidly and say things that are not wise things to say. But you will have patience with us. You know you have been doing that for a long time, and your patience has not clean gone. I am sure you have a little left, and you will bear with us a little longer.

Sometimes, in our prayer-meetings and covenant meetings, we have men who will get up and say: "Well, I don't know that I have any new experience to relate during the past month." "You don't? Do you mean that God's mercies are clean gone, that there is not another cup of blessing in heaven that He is ready to pour out upon you, that you have no fresh blessing, no fresh mercy?" Let us be persuaded too that, beyond the farthest reach of any human thought, concerning the Sunday school work of to-day, the plan of God extends. It is like going beyond the stars, and the best thing that we can do sometimes is to try to discover that which is already in the plan of God.

A number of years ago, astronomers throughout the world were very sure there must be a companion star to Sirius. But the telescopes then in use were not sufficient to disclose the truth, if indeed it were a truth; and it was a truth. At length some one constructed a large glass for a telescope, encasing it in a rough board, slung it up with rude tackle, and kneeling reverently took a look, and pointing towards the big star he had been in search of, exclaimed, "Thank God, I have seen it." That was a discovery, but it was not a creation. That star had been shining for centuries before the glass was turned towards it, because it was in the plan and purpose of God. I humbly and firmly believe He has a place for the Sunday school that has not yet entered into the mind of man to conceive, and that He has other things in store for those who are to follow us, and which I hope will be disclosed by Him to our children.

We have great advantages, and I fully endorse everything that has been said about a training school. In our country we are trying to build up religious training schools for Christian workers. We have one

opening at Chicago for home missions. It is delightful to think of the origin of the schools for lady workers. In our school at Chicago, a plain-looking woman, the teacher of a small class, and who was going round the neighbourhood, visiting patiently every day, and doing her best to obtain help to complete the schools, said to me, "I am going to leave you." "Where are you going, Miss Moore?" "I am going north to Vieksburg to see what I can do for the coloured people." "Who sent you?" She smiled, and said, "The Lord Jesus." I said, "Oh, you are!" Then I added, "I am sure you will be thoroughly equipped." I asked her how much money she had got. "Not much; I don't need a great deal. He has told me to cast all my eare on Him, and that whatever I ask He will provide; and I believe in Him, and I am going. Good-bye!" She went to Vicksburg, then on to New Orleans. Her letters eame back to our Christian women in America. When I visited New Orleans I found that the same young woman was superintendent of thirty-four Sunday schools there. Out of that history has begun the Baptist Training School that is in our city, which our Methodist brethren have eopied.

A young Methodist lady, a professor of mathematies in one of our colleges, left the professional chair to take eharge of a training school established for young missionaries. From these two training schools had gone out more than 150 women to do Sunday sehool missionary work. God is willing to do yet more abundantly than we can ask or think. But, at the same time, it is absolutely indispensable to send our brethren across the sea, and to look at the whole world. We are apt to circumscribe the great eommission. Whether we do so or not, we generally seem to act as if the commission said: "Go ye into the whole world and preach the Gospel to all nations, except these Jews, Catholics, Anarchists," and so on. That is practically what we say. We practically say we cannot do that. Can't you do the work? You eannot find such a word in the Bible? If the "buts," "ifs," "perhapses," "peradventures," and "maybes" were struek out of the Christian dictionary, the church of Christ would go forward and do a thousand times more than it does now. If men expect to do much of themselves, then there is very little to be done; but, if we are simply links in the Almighty ehain, if the power of the living God is to take hold of us, and we are used for Him, there is nothing on earth or in heaven that can hinder His work. Let us be thoroughly persuaded of that.

I will illustrate the point with a picture that gives as elear a eut as the little fellow made across his spelling-book with a jack-knife. I want to give a elear cut with reference to diffieulties and possibilities. There was in our city a young married man, a mechanic, who was a Swede, and knew something also of Finland. He was an infidel, and he never crossed the threshold of a place of worship for years. The power of God took hold of him, and he was converted. He lodged in the second story of a little building, and below there lived a Swedish physieian. A strange idea possessed him. It was that, when a man was converted,

he ought to do something for Christ. Did you ever hear anything like it? He had another strange idea, that the best thing he could do was to study the Bible. Singular, was it not? I would to God it were plural. He had still another idea, viz., that if you cannot have a congregation anywhere else, you had better preach at home. That was singular also. This man got his neighbours and friends, and those who worked with him at the shop, to come to the second story at night; there he began to read the Bible, and some of them were converted. The infidel physician objected, and did everything he could to provoke the man, but the man bore it all patiently.

At length, the doctor said: "I would like to see what you have got upstairs." "I shall be glad, doctor," said the man; and he led the infidel physician to the Saviour. That doctor, his wife and children, are members of the church to which I belong. That man had a fairly profitable business as a mechanic, and he cast his eye on Finland; for I do not know that there was a thoroughly Evangelical pastor in Finland, thinking of the country, under the iron heel of Russia, for every man was made to join the Russian army or navy for seven years. He started for Finland. He came to bid me good-bye. He said, "I am going to Finland." "How are you going?" "How? I am going to sell what I have got to start with." "Who is going with you?" "The Lord Jesus Christ." "But you are only a mechanic, you have no education: what are you going to do?" "What I can. You remember what Jesus Christ said of the woman, 'She hath done what she could.'"

He went to Finland. While there he invited people to come and take a cup of tea with him. He said: "In America, when we have little gatherings of this kind, we all read the Bible and pray." At their request, he had another meeting of the same sort, and after a time a number was converted. Then they said, "We ought to have a church." He started off to Sweden for a minister. There they said, "We have none to send, but we send you." And that man is now bishop of nineteen churches, superintendent of twenty-four Sunday schools, with 100 teachers and nearly 3000 scholars.

These difficulties disappear like darkness before the light. There are no difficulties with God, whose plans reach far beyond our knowledge, and who understands everything. The Bible on earth is to be rendered into one tongue by-and-by, and we shall be helped to speak. We need some plain, clear-cut, definite plan. I do not ask for the organization of a society. I do not seek to build up anything against denominational effort. I am a denominationalist myself. I do not believe that a man who is not a denominationalist is worth a row of tacks anywhere.

I once heard Dr. John Hall deliver a sermon, which I shall never forget. It consisted of three words. "The first," he said, "is 'creed —something believed. The second is 'conscience'—something that dominates and controls the life. The result of these two things is 'character'; and that is what God is after." Ah, friends, I think we

want to be more careful in our statements. I believe in the whole church—the church universal. I believe in the union of saints on the earth, in the forgiveness of sins, in the precious blood of Christ; and I hope that no Sunday school delegate to this Convention will let fall a remark, or that anything may creep into our reports or papers containing our proceedings, to lead any friend or foe to suppose that we are weak on the great doctrines of the Atonement and Regeneration.

Let every one of our Sunday school publishers, editors, and lesson-note writers have the Bible microscope attached to his eye, so that he may see clearly what the words mean that he puts down. Being of that mind, we can all unite. That is the plan that is proposed. I say that we are not asking for the organization of a society. We are not putting a single straw in the way of the grand old Church of England, nor of the grand old Methodist Church, nor of the Congregational Church, nor of any body of Dissenting believers. What we are seeking to do is to unite these Christians in some plan for doing work. We know that the second best plan on which all are agreed is far better than the first best on which we do not agree. It is not a question whether we have got the best. No one says we have got the best. The great thing is to aim at something definite and clear. We want to have some purpose that is plain to the eyesight, so that it may be accomplished in some way. We are at the beginning of things in this World's Convention. Those who come after us will, it is hoped, improve upon our efforts; but, when we have made the start, they will develop the work we have begun. Therefore, I submit the following resolution :—

Resolved—That a second International Convention for Sunday school Workers in all lands be held. The particular time and place to be left to the General Committee appointed by this Convention.

With regard to the committee to be appointed, I am not anxious about the name to be given to the committee. We should call such a body in America an executive committee. Some brethren suggest that it should be a committee of progress, but any word will do that covers both progress and development. What we propose in this resolution will, we know, put into the hands of the committee as much needed authority as will enable them to do the work we may assign to them from time to time. We do not delegate anything that we wish to retain for ourselves, but simply give them authority, in our name, to undertake the work. In proposing that the committee include five from the United Kingdom, we recognise the work which is done on this side of the water through the London committee, which is undoubtedly the practical central authority in these matters. It was once said by a lad who was going to war that his sword was too short for him. His parent said, "You can add a step to it, my son." That is the way to reach the masses; let us add a step, to get nearer to them. But, at this hour, England, the United States, and the London committee are the nearest to them; and we are glad to fall into the

line behind. Here is the place for personal sacrifice—"one from Canada," and not more than one unless absolutely necessary. If we cannot agree on one representative, how can we hope to agree on anything else? If God will pick out the man, we ought to let personal preferences go, and be profoundly grateful, bowing down at their feet, and ready even to blacken their shoes, if necessary.

I pity the man who has got a personal ambition or personal pride in this matter. If we are to be honoured of God at all, we must be emptied in order that we may be filled, to be filled in order that we may be used, and to be used in order that we may glorify Him, and not get honour to ourselves. The committee are to appoint experienced workers and to pay them for their services. There is to be some plan of voluntary contribution. Let there be no assessments on the Sunday schools or the churches, or anybody else, except those who are willing to give. I do not hesitate to say that the International Association, representing the schools of the United States and Canada at this Convention, are thoroughly well able to contribute to the work. Are we not brethren? Let me see your hands. [Many hands were held up in response to the appeal.] We do not know at this hour who is just the man to represent Russia or Persia. But far be it from us to limit God, who will assuredly raise up some one for that country. I tell you, brethren, we will have a Sunday school Convention in Afghanistan yet, with the walls down on both sides. I am glad to have this resolution to go to the committee, and into hands that will properly draft it. Meanwhile I submit it to the Convention in the form in which I have read it, thanking you very much for your patience and kindness.

The PRESIDENT: The movement which the resolution proposes to inaugurate is one which, with God's blessing, may be the greatest ever started in connection with Sunday schools. There are details which may want patient thought, but the requisite principles are embodied in the resolution, and I have to ask the Convention whether you are prepared to affirm those principles by now accepting the resolution.

Mr. H. T. MAWSON (*Southport*): I hope you will excuse me taking the liberty of coming forward from the body of the meeting, but I have thought, during the speeches of Mr. Kelly and Mr. Jacobs, that it is not sufficiently known and felt in this great assembly that there are several other branches of the Methodist family that most thoroughly sympathise with all that is being done by the Sunday School Union in addition to the Wesleyan body itself. I stand here in a somewhat peculiar position in connection with this gathering, as I unfortunately, or fortunately, represent three distinct organizations. I have been sent here as President of the Sunday School Union at Southport. That Union embraces schools representing the Primitive Methodist New Connexion, Methodists, Presbyterians, a large body of Congregationalists, and the Free Methodist Churches. I feel there is a thorough union among all sections, and I would that the Church of England were also included in such a representation. I am also sent

here by the Methodist Free Church Home and Foreign Missionary Committee, and there are three other brethren here who have been asked to come and represent our Home and Foreign Missionary Committee, because a requisition came from the central office in London asking that such an appointment might be made. I would not have liked this meeting to close without the Free Methodist Church being represented, because we have in Eastern and Western Africa, in China, Jamaica, and other parts of the heathen world, missionaries who have several Sunday schools which are conducted on the same, or similar, principles as those which govern the schools in this country. I am sure there is a thorough union of feeling amongst the Christian denominations upon this great work. Therefore, I wish to say that there is nothing, in my opinion, more calculated to promote union throughout the whole of Christendom so much as the sort of union to which Mr. Jacobs alluded in his speech.

The PRESIDENT: We have invited delegates from our missionary societies to this Convention, because we feel that the very first step will be to join our missionary societies in carrying out the principles of the resolution in a loyal, hearty, and brotherly spirit.

The resolution was then put and agreed to *nem. con.**

REV. E. CLARKE (*Spezzia, Italy*).

We have to speak of nations, not cities. It is my privilege to come to you from the land of the Cæsars, the land of Garibaldi, of Victor Emanuel, and the Pope. I am happy to tell you that the land of Italy is opening up to the glorious everlasting Gospel of Jesus Christ. I have been consulting a return of the number of Sabbath scholars in Italy, and I am happy to tell you that we have about 9000 dear children under Bible instruction in Sabbath schools. In the year 1862, I received an invitation from Dr. Burn, of Baltimore, to think about Italy. At that time there was scarcely any one in England that would turn attention to that land; and I had to do, as our Swedish friend, Mr. Jacobs, has told us about did, viz., to sell my books and goods, to earn my own livelihood in the country, and to go to Italy. But I may tell you that the work of evangelization connected with the Sunday schools in Italy is just opening up, as a wedge, that land, in order that Italy may come again to the front. Italy has twice lived, and she has yet to live again. It is very remarkable that the Pope says that the Bible schools are giving him more trouble than all the other Scriptural work done in Italy. Therefore, we are encouraged to go in and take possession of the land. We know that Garibaldi cleared the road, Victor Emanuel seconded him, and the great and glorious conviction came upon the country that there must be liberty of thought and action.

* See Appendix.

I am happy to say that, when young Victor Emanuel fought with his father against the Austrians and was totally defeated, he looked around upon the slain and the dying, lifted up his sword, and, pointing to the Austrian camp, said, "*Per Dio L'Italia sera*" (By God, Italy shall be). And so, in relation to Sunday school work in Italy, we say, "By the help of God, Italy shall be, and Sunday schools shall be." With this small number of 9000 dear children under Bible instruction, we hope to go in and take possession. Just as a well-known Englishman, after twenty years' labour and study, found a way into the very interior of Siberia, so we have now found a way into the homes of the dear children of Italy, and the families of Italy, by means of the Sunday school. We intend to go forward until that glorious time arrives when Christ, in Italy, shall see of the travail of His soul, and shall be satisfied. *Per Dio*, we may say, the Sunday school work shall be in Italy as in other lands.

Rev. John McNeill (*London*).

I really had no intention of being called upon here. I came in and sat as far back as I could get, if I were to be inside at all; but one of yourselves laid hold of me, and, being a weak, facile kind of soul, I was bundled up to the platform. I am very glad to have been able to attend one or two of your gatherings. I could not come to more of them. What I heard was really helpful. I hope that, more and more, the ministers and the Sunday school teachers are beginning to find that we are, after all, engaged in the same work, and that we are really one, that our object is one, our Gospel one, our hope one, and our prayer one. There may be a little difference about ordination in the eye of the Christian public and of the world. The one way may be more conspicuous than the other, but we are trying more and more to realize that the minister and the humblest Sunday school teacher are both under Christ's direction, doing the one great work of saving souls and advancing those who are saved in the knowledge of Jesus Christ, and setting them to work for the salvation of others. I do not think we have all realized that as yet, but we are coming more and more to it.

Another delusion is being obliterated. I do not know how it is with those who come from other lands, but I do know that in my own land—that is not here, for I am a stranger and sojourner in London—in Scotland there was in my own day considerable division between the minister and the Sunday school teacher, the school minister being often a "stickit" minister, as the phrase was—a man who had tried to be a minister, had failed, and had sunk down to this lower level. He was an inferior creature, and the minister occasionally came and condescended to speak to him and look at his work. There has been a levelling since that time—a levelling down on one side, and a levelling up on the other. Now I trust the outcome will be the more thorough equipment and endowment of every man or woman, younger or older, richer or

poorer, who may set themselves to teach Christ in the Sunday school, and to seek to do in their plane and sphere what, after all, a minister should do no less and no more in eonneetion with those who are further advaneed in years. There may be differences among us generally; but I look to the Sunday school with hope, beeause it is obliterating, as far as may be, denominational distinetions. As regards denominations, of course I am a Presbyterian. I may say what the poets don't say—

> "Oh, the unlucky, complex works of man,
> Heaven's easy, artless Presbyterian plan."

But, when we eome to Sunday school work, we are all for the plan that will do the work best; and we are going to avoid, as far as possible, those names by whieh distinetively any other parts of Christian work may be known. I bid this Convention God speed, I cannot say in your eoming, beeause you are very near your going. But what I have heard has quiekened me as a minister. I feel I must go back to my own Sunday school work with keener interest, and look more elosely into it than I have yet done. I suppose that from this platform speakers have often referred to their own experienees in Sunday school work. I look back to mine. I was brought up in a Sunday school, and all I will say is, that Sunday school teaching has taken a long step forward in weight, or, as I should say at home, "weeht," whieh is a totally different thing. There is no English translation of "weeht," when, for instanee, you speak of "a man of weeht." Sunday school work is now better done than it was formerly. My own Sunday school reminiseenees are of a somewhat dull kind. I ean remember instances in my day school life, but I remember very little of my Sunday school life. The teachers were worthy men, no doubt, but I do not think they prepared; certainly I never did. They did not prepare to meet me, and I did not prepare to meet them. I suppose we have ehanged all that now. I remember the almost useless prize eompetition for repeating the 119th Psalm on one oecasion. I did not get the prize, but my sister did, and that, I thought, was the unkindest cut of all.

Rev. W. Jones (*Newport, Monmouthshire*).

I believe one of the great objeets of the World's Convention is that workers in every part of the world may learn what is best in every other part. It will, I believe, also be agreed that a great faetor in this Convention is the eagerness and enthusiasm of the friends from Ameriea. They have taught a good many lessons already, and there is one in partieular whieh I should like to emphasize, viz. "the whole ehureh and congregation in the Sunday school;" *i.e.*, the Sunday school to be a Bible-study service. It has been several times said that the burning question to-day is, How to retain elder seholars and adult classes. Why do elder seholars leave the Sunday school? Because they feel themselves to be men, and the churehes keep the men out of the schools

except those who are teachers. I hope that the Sunday School Union will try more and more to inculcate the sentiment, not the children only, but the whole church in the Sunday school.

Organizing Secretary for Sunday School Extension.

A resolution on this subject was submitted by the President from the executive committee, and unanimously adopted by the Convention (see Appendix).

Rev. C. C. Scott (*South Carolina*).

It was not my intention to make any remarks on this occasion, but when I heard the Rev. C. H. Woodruff allude, in his magnificent address, to Africa, and not to the great field which the Southern States of America presents for the extension of Sunday school work, I thought I ought to rise and say a word in relation to the existence and maintenance of Sunday schools among the negroes. Every now and then we have springing up here the Irish question, and we Americans think that we can decide the question much better than you can on this side of the water. In return for the kindness we want to show to you in that respect, I think the English people must do for the negroes in the South what the Americans have not yet fully done for them. Long ago they used to sing the song—

> "Columbia, the gem of the ocean,
> The land of the brave and the free."

But we were compelled to say "The land of the slave." An agitation commenced in England against the slave trade continued like a pebble dropped into the water, it became widespread, it crossed the Atlantic, stirred up sentiment in our behalf, and in due time caused the great struggle that brought freedom to 4,000,000 slaves. Now the question is, What shall we do with them? Well, the South as a community has not yet taken hold of the question. I thank God that here and there men are found in the South—though few they may be—who are united with the North in doing what they can to enlighten, educate, and Christianize the negroes. I wish to impress this thought upon the Convention before it adjourns. Having regard to the fact that in the South there are such differences of opinion, such a bar sinister placed on the negro race that they cannot work together, I hope some provision will be made whereby the negroes of the South shall be looked after much better for Sunday school work than they have been in the past.

Mr. Councillor Norton (*Gloucester*).

I do not like to leave this meeting without expressing how deeply I feel the pleasure of attending the various gatherings held in this and

other rooms. I say with a great deal of pleasure, because I am a delegate from a city which, though not a large one, ranks among those small places from which have sprung great movements. I have yet to learn that Mecca, Nazareth, and Bethlehem are large, but they are important in the annals of history. Gloucester will ever be known as the city where 100 years ago the Sunday school movement was inaugurated. We have schools there which, though not so large as those you may find in this country and on the other side of the Atlantic, are of a very different character from the building of which pictures were exhibited in the International bazaar showing the first Sunday school in the city of Gloucester 100 years since. You may compare the schoolroom of a century ago with the magnificent buildings now used in this country and in America, and say "Look upon this picture and upon that." These are material differences, it is true, but no doubt there have been improvements in a spiritual sense as well; for I suppose the persons whom Robert Raikes paid for their services in the Sunday school a century ago were neither very faithful nor very energetic. At any rate, they were a very different class of individuals from those who are now engaged in teaching the young.

The PRESIDENT: I am to announce, especially to our American friends, that they will find on sale in the International Bazaar* copies of the picture of the very house in Gloucester to which Councillor Norton has just alluded: and they may like to carry home with them so interesting a souvenir of Gloucester and the first Sunday school in this country.

REV. DR. JOHN HALL (*New York*).

An earnest letter has been put into my hands at this moment, accompanied with a request that something should be said on the subject to which the communication refers. The statement in the letter is to the effect that there is a number—it is thought an increasing number—of Sunday school teachers who are quite in earnest in their work and desire to bring souls to Christ, but who have strong objections to formulated statements of doctrine, and the moment they encounter one of these formulated statements denounce it as dogmatic theology. The writer suggests that something ought to be said upon the matter to correct a tendency that is injurious in its influences. I shall only say one word as the thing strikes me at the moment. The word "dogma" was long associated with the utterances of the Vatican, and it naturally became an unpopular word in Protestant lands.

But there are words, just as there are things, which we have to redeem from abuses. The remedy, as it seems to me, for this tendency

* This Bazaar was held simultaneously with the Convention, in the Central Hall, High Holborn, and was opened by the Countess of Aberdeen. Its main object being the raising of funds for the Continental Sunday School Mission, the Country Homes for Scholars, and the Retreat for Female Sunday School Teachers at Hastings.

will be largely in the hands of ministers. Let them explain to the eommon sense of the people what we mean by a formulated doetrine, and the eommon sense of the people will recognise the justice and the neeessity for this formulating. When a gentleman spells a word wrongly in his letter it is an easy thing to say to him, "Why, you are violating the laws of orthography." It would be very ehildish of him to say, "Oh, that is mere orthography, I do not care about grammar; that is mere etymology." That may be true; but by universal eonsent of mankind grammar, including etymology and syntax, has a very important place in education. It is for ministers who enter Bible elasses and teachers' classes, and who in the exposition of truth from the pulpit to eorrect this evil tendeney, which is the result of mistake, I presume, and not a defeetive or wrong motive.

Before I sit down I will give an illustration of the way in which words can be perverted or misunderstood. It is not my own, I had it a year ago from the Rev. Dr. Storrs, a name that is well known to all Americans. It is a very dignified and important communication, because he made it in a fitting way to our General Assembly in Philadelphia, to whieh he was a delegate. There was a Mr. Sullivan who made a visit to Boston some time ago; the newspapers, that sometimes give more place to gentlemen of the elass to which Mr. Sullivan belongs than to eminent preachers, gave a very specific notiee of a reception and entertainment to be given to this Mr. Sullivan. You all know that Boston is the very centre of intelleetual activity, and a lady, seeing the announcement in the papers, said to her son, "Charlie, who is this Mr. Sullivan to whom this reception or entertainment is to be given?" "Why, mother," said Charlie, "Mr. Sullivan is head of the pugilists." "Indeed!" she said; "oh, Charlie! what are the peculiar views of the pugilists?"

Mr. Neil Livingston (*Sydney, Australasia*).

I will not waste time by expressing my very great delight at being present at this Convention. I will only say that it has been worth far more than the journey of 12,000 miles to be here. I have been seven years in the United States, and I have enjoyed the "go" and energy of our friends there. I confess that I have been again greatly interested by coming here. What I want specially to say is this: Although you have heard little or nothing of what has been doing in Australia, there is a great deal of earnest work being done there; and the desire is not so mueh to have more of it, as to have better work better done. As you know, Australia has lately been very conspicuous in proclaiming to the world that there we have the very best examples of physieal manhood, the best rowers, and so on, showing that we retain something of the sturdiness of the people in the old country here. I hope that the distant colony of Australia may be brought more in touch with Sunday school workers in our parts of the world than we are at present. We have our regular Convention there, just as you have here.

In Sydney, which I represent, we have in the Presbyterian church to which I belong, meetings once a quarter, sometimes oftener; and occasionally our "quarterly" meetings extend to once in six months! What we particularly excel in is in retaining our senior scholars and in putting them to work; but we want to learn something from you. I should like the resolution left in the hands of the Chairman to provide in a more especial manner, for extending a helping hand to us in Australia. I only wish we had one or two of our friends from Minnesota to do something for us Australians in the bush. Australia is not such a little country as their English friends seem to think, for, if Great Britain were put into some part of New South Wales, you would require a mathematical instrument to find it. I do not include Ireland; you might find it anywhere, either at the top of the Himalaya Mountains or even at the North Pole. I think it would have been better to have given a place in your programme to Australia. The churches there are looking on at this meeting and rejoicing at the work that is being done here; but I think that, at the next World's Convention, more attention might be given to the welfare of the teachers and scholars in Australia than has been given at the present gathering.

Mr. B. F. JACOBS (*Chicago*): Australia would be a good country to hold the Convention next time. We ought to be very thoughtful about the question how and when we should meet again.

The PRESIDENT: Between this and then our friends will have an opportunity of revolving in their minds whether they would like to travel 24,000 miles; but, personally, I would suggest that the next Convention be held in the city of Paris.

The benediction was pronounced and the session then terminated.

FOURTH DAY.—ELEVENTH SESSION.

FRIDAY AFTERNOON, JULY 5TH.

REVIEW OF THE CONVENTION.

MR. F. F. BELSEY *presiding.*

THE proceedings were opened with a song service and prayer, the hymns sung being, "Saviour-King! in hallowed union," and "Blest be the tie that binds," and prayer being offered by Rev. T. H. MARLING of Montreal, and the Rev. HUBERT W. BROWN of Mexico.

The PRESIDENT then said: We are this afternoon to have a Review of the Convention. Perhaps the first thought of a review is the mistakes that have been made; and I think that there are one or two points whereon we may feel that we have not quite satisfied the ideas with which we came here. There are one or two districts that I think we should hear something from; and notably among them is our sister-country, Ireland. We are all deeply interested in the future of that country. (Cheers.) I shall ask the Rev. Thomas Green, Secretary of the Sunday School Society for Ireland, to make a statement as to the position of the movement in that country, and to tell us what may be upon his heart.

SUNDAY SCHOOL WORK IN IRELAND.

REV. THOMAS GREEN (*Tipperary, Ireland*).

It may be asked, Mr. President, why I did not rise this morning when you inquired if there were any other delegates that had anything to say. I felt I had a great deal to say with regard to Ireland; but at the close of the meeting I felt that probably you were anxious to get out, and that I could not say my say in the very short time which was at disposal. There was another thing that weighed with me, and that was that, looking over the list of delegates, I found that I was the only one that was mentioned from Ireland. I do not know if there are any here now from Ireland except myself. If there are, will they kindly hold up their hands. [The speaker paused, but there was no sign in response to the appeal.]

Well, another reason why I did not rise this morning was that after the eloquence and numbers of the English, Scotch, and American delegates, and, in fact, delegates from all parts of the world, I felt over-

whelmed, and being naturally—I speak it with the greatest respect—of a retiring disposition, I felt constrained to keep my seat. The President, however, asked me to pronounce the Benediction at the close of the meeting, and a number of delegates afterwards shook hands with me; and your President asked me if I would say a few words this afternoon with regard to Sunday school Work in Ireland: and I felt constrained to give you a very short account of some of the work connected with the Sunday School Society for Ireland.

Looking around me, I see on the platform the Rev. Dr. Hall of New York, who, some 27 or 28 years ago was a member, and an active member, of the committee of the Society in Dublin, and who I am sure will be able from his own reminiscences to endorse some of the things which I am going to say. The Society was established in the year 1809, in the month of November—you may call it eighty years ago. And it has in connection with it to-day—I will give you the accurate number—1999 Sunday schools, attended by 167,000 children, and taught by 15,000 Sunday school teachers. Now, I think that that is something to be thankful for. Ireland in the last few years has occupied the attention of the whole world. You cannot take up a newspaper of a morning without hearing something about Ireland. It was only three or four months ago that I was in the city of Manchester; and I was asked to give an address to a Sunday school; and the clergyman of the parish said to me, "We want something about Ireland." That brought a smile to my face; and I said, "If you take up the newspaper in the morning, you will know a great deal about Ireland, perhaps more than I can tell you." But what he wanted to know was about the religious movement and the Sunday schools in Ireland. Now, our great aim is to place the Word of God in the hand of every child in our Sunday schools; and we look to Him for grace for teachers carefully to expound the Word of God, and that in every way the children may be brought to the knowledge of their Lord and Saviour Jesus Christ. Now, every day, I may say, I receive accounts. I am not able to travel very frequently through all Ireland; but I am in correspondence with the superintendents of all our Sunday schools.

Just two years ago, which was the year of the Jubilee of Her Gracious Majesty Queen Victoria, the committee thought it would be desirable that Ireland—or at least the children attending the Sunday schools in Ireland—should express in some way their loyalty to Her Majesty; and they directed me as Secretary to the Society to issue to all the superintendents and managers of the schools in connection with the society a circular asking them if they would join in an address to Her Gracious Majesty—an address of congratulation on attaining the 50th year of her administration. I sent out that circular to the 2000 Sunday schools. I got replies, I may say, from almost every one of them; and, in all, there were just 14—as well as I can remember—who said, "We do not see the need of such a thing." In one of these 14 replies, the clergyman said, "We have no Sunday school or day

school in our parish." I am told that that parish was one of the nearest parishes to America; it was in the south-west of Ireland. I shall not mention any names at all; but being an Irishman myself, and mixing very much with Irishmen, I can understand, what probably some of you cannot, why he said that. He was in the midst of a very large Roman Catholic population; he had very few attending his church, and he found it impossible—almost impossible, I may say (I will qualify the word), to get a Sunday school together; and so he was the only one of the whole 2000 who said that he had no Sunday school in his parish. But, sir, ladies and gentlemen, we are thankful that we can see much fruit arising from Sunday school teaching in Ireland.

The PRESIDENT: There is another country which I think has hardly been sufficiently heard on this occasion, and especially considering the enormous distance which the friends from that part travelled to join us, and that is Australia. We have several Australian delegates here, and I should be pleased to have heard a word from one of them.

Some conversation ensued as to arrangements for the publication of a full report of the Convention, after which the President called on Mr. TOWERS to read a report on

SUNDAY SCHOOL WORK IN INDIA,

Prepared by Mr. T. J. SCOTT (*Secretary of the Indian Sunday School Union*).

"It has been estimated that India has 50,000,000 of children that might be in the Sunday school. No mission field in the world presents so grand a sphere for the Sunday school as India. There is no other great non-Christian country so filled with secular schools, a very large number of which are mission schools. There are something like 225,000 pupils under instruction in mission secular schools. The missions of all denominations have overlaid India with a network of stations and attendant agencies. In the almost innumerable villages, towns, and cities of this vast country, as intimated, millions of children are available for the Sunday school. It must be frankly admitted that the missions and missionaries as a rule have not been fully awake to the importance of the Sunday school as an available missionary agency. Dr. Cunningham, in a paper read before the International Missionary Union, calls attention to the significant fact, that apparently by the same impulse and at the same time when, in the providence of God, the modern missionary movement began for the salvation of the pagan world, the Sunday school enterprise also took its rise. It would seem as if God intended the two to go hand in hand. The Sunday school in its spirit is a missionary institution. It can have no more natural and hopeful field than missionary work. Dr. Cunningham insists that the Sunday school, as a missionary agency, ought to be recognized, and

provision made by our mission boards for its organization and equipment in all mission fields." And yet our Indian missions have not been fully alive to the importance of the Sunday school.

"As long ago as 1872 the importance of the Sunday school was urged in a paper read at Allahabad before the Decennial Missionary Conference of India. The organization of a Sunday School Union for pushing this work in India was discussed. But the matter only took shape in 1876, when by previous appointment a number of Sunday school workers from various parts of India held a Convention in Allahabad in the interest of Sunday school work. Eight missionary societies were represented, and the Indian Sunday School Union was launched. At a following Convention a more complete constitution was formed. This constitution provides for general officers, and for the holding of conventions in various parts of India with a view to stirring up an interest in Sunday school work. This Indian Sunday School Union has not so far accomplished all that has been desired. Difficulties have been encountered, but we are not discouraged.

"In India, in some directions, there is a lamentable apathy on the subject of the Sunday school.

"Many who seem deeply interested in mission work have not fully woke up to what may be done through the Sunday school as a missionary agency. With some it is want of *esprit de corps*. They do not seem to care what others are doing in this matter. They are content to work away on their own lines, independent of sympathy or co-operation. Some are self-satisfied, doing, as they think, well enough in Sunday school work, and not caring to aid others with their experience who may not be doing so well. Some do not make much of the Sunday school, fearing this addition of missionary work and the demand for statistics. To overcome this apathy and remove these difficulties, and stimulate this great Sunday school work, is a steady aim of the Indian Sunday School Union. There is a great work to be done in uniting the missions of India in the sympathy, and fellowship, and co-operation of a wide-spread effort to reach the rising millions of India through the Sunday school. There is much yet to be realized through this Sunday School Union.

"Since its organization we have held a number of Conventions, and aimed in a general way to promote Sunday school work in India. A Sunday School Manual of 226 pages has been published, specially adapted to India. For a time a Sunday school journal was published, but, through want of support and from difficulty in securing editorship, it was after a time abandoned, although demonstrated to be a very important aid in Sunday school work.

"Something has been done in the way of forming auxiliaries to the Indian Sunday School Union. The three Methodist Episcopal Conferences, overlaying the greater part of India, have been made auxiliaries. A Bombay Sunday School Union has been formed for the Bombay Presidency; and the Rajputana Mission of the National Presbyterian

Church of Scotland has formed an auxiliary Union, followed more recently by the Bengal Sunday School Union for the Bengal Presidency. Six auxiliaries, large in territory, have thus been formed. Negotiations are going on for the formation of others. As yet, this work is in its infancy in India. Our plans are yet immature. It is proposed to overlay the entire peninsula, and all mission work, with a network of unions, co-operating, on a general plan, in pressing forward this most important branch of missionary work. Our plan of forming auxiliaries, as indicated in our "Directions," is this: "The Sunday schools of an entire mission, or the Sunday schools of a mission grouped in separate provinces, or the Sunday schools of different churches in any city or district of country that may wish to co-operate, or any single Sunday school not finding co-operation, may be formed into an auxiliary mission."

"As to the state of Sunday school work in India, some facts may be mentioned, brought to light in attempting to collect statistics. The irregularity with which the work is carried on, and want of uniformity in method, with carelessness in responding to calls for information, render it difficult to secure accuracy in statistics. Some large missions, while accurate and minute in their statistical forms for other matters, have no place for the Sunday school. The importance of this work seems to be variously estimated by different missions. Out of thirty-six societies working in India, thirty are giving attention, with varying interest, to this work. The American societies give most attention to the Sunday school. Some missions report more Sunday school scholars than there are students in the day schools of those missions. In some missions, doing a large educational work, the proportion of Sunday school scholars to day scholars is very small. Out of some 225,000 in the mission schools of India, not 50 per cent. are reached by the Sunday school. Statistics for the Bombay Presidency are the most recent, having been collected for a Convention held for that Presidency, in Bombay, in December 1888. The following curious and significant facts and statements are here quoted from the Report on Statistics made to the Convention :—

"1. Comparing the Sunday school work of the various societies with the statistics of their other work, it becomes evident that the attention paid to this mode of evangelizing and education varies considerably. The American societies give it most attention.

"2. On the whole, there are not so many children in mission Sunday schools as in mission day schools.

"3. Certainly not more than one-half the available European Eurasian children are in Sunday school, and not more than one in 500 of the available heathen children are in Sunday school.

"4. A much larger percentage of the native Christian population than of the European population is engaged in this work. Indeed, a discreditably small proportion of the latter is engaged in this work.

"5. From these figures it may be gathered :—

"(*a.*) That only 1 in 400 native children in Bombay Presidency attend Sunday school.

"(*b.*) That only one-half of the European and Eurasian children are in Sunday school.

"(*c.*) That the native Christian community furnishes a much larger proportion of Sunday school teachers than the European community.

"(*d.*) That the American missions have developed this branch of work much better than others, and a great increase would result if the other societies came up even to their standard."

"The International Lesson System is used by some missions and ignored by others. On the whole, the system is growing in favour. It is thought by some that a modification of these lessons, or a system devised especially for India, would often meet our wants better, as very frequently the Sunday school is composed entirely of non-Christians, requiring peculiar instruction. This subject is working its way in India. It was well put in a paper read before the recent Convention in Bombay.

"I may close this report on India with a statement of what our great pressing need is : *viz., a Secretary for the Indian Sunday School Union, who can be free to devote his entire time and strength to this one work.* A missionary, already over-burdened with duties representing the work for which he is supported by some particular missionary society, cannot be expected to push this general Sunday school enterprise successfully. We have already urged the London Sunday School Union to secure us such a secretary, and his support for this work. The matter is still under correspondence with this Union. Some correspondence has also been had with American missions on the same point. The importance to mission work of such a secretary for India cannot be over-estimated. I do not know of any single office that means more for India just now. It is not necessary that such secretary know any language of India, although such knowledge would be helpful. He should visit all parts of India, urge the importance of Sunday school work, stir up an interest, form auxiliary unions, grapple the question of Sunday school literature and appliances, and establish and maintain some kind of a Sunday school journal for India. Such a man might be found in India. The salary is our difficulty. This should be simply the ordinary allowance of a missionary with office and travelling expenses. The last would be met, without much difficulty, by the places visited. The salary might be put down at 2500 rupees annually, in round numbers, and might be something less for a single man and more for a married man. This, with exchange as it now is, would be about £170. As to the relation of such a secretary, he would be connected with the Board of the Indian Sunday School Union, and would be answerable to it for the proper discharge of his duties. If supported by the Sunday School Union, London, in some way, or by any other body or society desiring some control over the man, this could be arranged. If

the Sunday School Union, London, can take some substantial interest in the work of the Indian Sunday School Union, it might be well to make the latter in some way auxiliary to the former. Cannot your Convention, by committee or in some way, devise a support for a secretary to our Union? In time India can assume this burden, but not now.

"May God bless the World's Sunday School Convention, and may your meetings result in something infinitely better than mere fine talk and splendid platitudes. Anything that sets going practical far-reaching plans for the future of the Sunday School will not be empty sound. Such Conventions should aim at something very practical. We pray that the good things *done*, and not merely *said*, may in some way reach the more than 50,000,000 children of India."

The PRESIDENT then said: What blessed news it will be for our Bombay friends, that resolution we passed this morning.* The £225 which we are determined to spend will enable our good friends in India to set to work with a good heart. I hope some of our Scotch friends are here, as we wish to hear more from Scotland, the home of Bible study. We should be pleased to hear them, we might hear a word from one representing the State Church and one representing the Free Church.

[After a pause, to give opportunity to any Scotch delegate to come forward, and no one embracing the opportunity],

The PRESIDENT announced that Mr. Petersen from Sweden would address the meeting.

Mr. B. F. JACOBS: He comes from Sweden by way of America.

WHAT THE BIBLE HAS DONE FOR SWEDEN.

REV. FRANK PETERSEN (*Minneapolis, U.S.A.*).

I have the honour to represent the Swedes of America, who in a few years more will become as numerous in the New World as they are in their parent land. Already their numbers count upwards of 2,000,000, and every Atlantic steamer lands them upon our shores by the hundreds every week. If pride is justifiable at all, I am proud to represent them. Their traditions point to events as honourable as those of any nation. The part they have played upon the world's stage has been well carried out. Their keels ploughed across the trackless ocean long before others ever dared to leave the sight of land. They set foot upon American soil 600 years before ever an English word was spoken in the new world. Their spirit of independence has asserted and maintained itself throughout the ages. Their kings and subjects have crossed seas, fought battles, waded through blood, and given their lives for religious liberty. No history upon religious liberty will be complete without recording the struggles of Gustaf Adolphus for religion and freedom of conscience. They are a people whose piety and deeply rooted honesty is second to none on earth, yea, a people among whom the Bible is so

* See page 328, also Appendix.

well circulated and read, that a home among them without the Bible is an oddity indeed. And I doubt if very many of such homes can be found among them. The Sunday school is, if anything, a Bible school, and the peoples that know the Bible best and follow its precepts are the peoples that are most really blessed. I want to tell you what the Bible has done for the Swedish people; what political, social and religious blessings have come to us have come through the means of the Bible.

The Bible has lifted the Swedish people out of heathendom. When, over a thousand years ago, the Gospel was preached to them, it was as new to their ears as was the wonderful message brought by the angels to the shepherds of Bethlehem. They listened and discussed, shook their heads and doubted, but they wanted to hear the wonderful story again. Their interest became thoroughly aroused, and they referred the matter to their king. The missionary was permitted to tell his story over again. A chief, noticing the attention of the king, and fearing some new ideas might be introduced and so spoil the people, arose and said: "I fear that the introduction of new ideas among us will not work for good, and, as for a new God, we need none; but, if the people must make a change, I propose that we adopt a native Swede." Whatever this meeting resulted to history does not relate; but the Word of God, there proclaimed, proved to be the "power of God unto salvation."

The Bible has saved Sweden from slavery. During the time when the Northmen overran the coast portions of Europe, and were a terror to the nations across the sea, many prisoners of war were taken, and these were sold as slaves; but King Birger's conscience had been worked by the story of Christ dying to save mankind, and he issued a proclamation prohibiting the sale of prisoners of war, giving as a reason that they cost nothing less than the blood of Christ, and we have no right to sell those whom Christ has bought at such a price; and slavery has never since been known in Sweden.

The Bible has saved the Swedish people from the Pope of Rome. Their necks have also been galled under the oppressive yoke of Catholicism, but the Bible again came to the rescue of our people. Olaus Petre, a student from Sweden, had made an acquaintance with Luther, and had the great privilege of studying the Bible together with him; the message from heaven so captivated his soul that he returned to Sweden and read it to the king Gustaf Waser, who through its divine influence became converted and afterwards zealously aided the preacher in showing up the presumptions of the Pope of Rome; he broke that yoke, and did it so effectually too, that for the last 300 years nothing but the crumbling ruins of Jesuit monasteries remain to show that this usurping dragon had ever switched its slimy tail upon its shores, and now no people are more thoroughly Protestant than are the Swedes. I hear the Catholics are preparing to put forth missionary efforts to get us back again; but it is too late now, no entrance without the Bible. A veteran in the civil war in America climbed the Look-out Mountain

the other day with a friend. It was his first visit since the day of assault, and as he climbed he fought the battle over again. As the conflict waxed hotter he grew excited, and on the arrival at the hotel near the summit he was at a fever heat; passing on through the narrow defile which leads to the pinnacle, he was confronted by a guard, by these words: "If you gentlemen wish to get to the top, you must pay 25 cents." This was too much for the pent-up feelings of the warrior, who, tragically moving his strong right arm, shouted, "I won't pay it. Twenty-five years ago I came up here with a sword in my hand;" but the modern Leonidas, displaying a sheriff's badge, quietly remarked, "Well, sir, the times have changed since twenty-five years ago; then a sword, but now it is a quarter of a dollar." So say the Swedes to the Pope, the times are changed. Whoever will do missionary work among them must do it by means of the Bible.

The PRESIDENT: I think it will be convenient if our friend Mr. B. F. Jacobs, Chairman of the executive committee, brings forward now two resolutions he has to propose.

STATISTICAL SECRETARIES.

Mr. B. F. JACOBS: It seems very important that we should have a right basis for our statistical work, and a clear understanding that it may be begun and continued in a way that will be satisfactory to us; and I think this Convention will favour the following resolution: That Mr. Fountain J. Hartley (London), and Mr. E. Payson Porter (New York) be elected Statistical Secretaries for the Convention; and that the statistics be thoroughly revised before publication. We know that many mistakes have occurred in them on account of the haste with which they were gathered. It is desirable, not for the glory of man, but for practical uses, to put this matter as clear and straight as can be,*

The resolution was passed unanimously.

THE NEXT CONVENTION.

Mr. B. F. JACOBS: I also move the following resolution, and I will say that place and time have been inserted for the purpose of raising the question before the Convention. I am ready to agree to any place or time; but, as coming from America, I would urge that it would not seem fitting that the second Convention be held in London. I believe I had the honour of moving that the first meeting be held here. I remember speaking to Mr. Towers when he was in the United States: I mentioned the Convention, and spoke of London as the place to hold it. Mr. Towers said: "I don't think it is the wisest thing to hold a Convention, and London is not the place." Afterwards he wrote to me and said: "I was mistaken; I believe we ought to have a Convention, and London is the place." So we live and learn. (Laughter and cheers.) The resolution I have to propose is: "That the second Con-

* For Statistics, see Appendix.

vention of Sunday school delegates from all parts of the world be held in the year 1893 in America, the date and particular place to be hereafter fixed." We in America will gladly prepare to receive you if you think it wisest and best to come. But, if you do not think that Englishmen are quite as strong in the epigastric regions as Americans, and if you feel that you cannot get over the blue water, why, we will come here again. (Laughter and applause.) But I want to warn you, that, if you invite us for a second time, you may expect to see a considerably larger delegation; for this little company will grow and multiply; and we are likely to come back, not in one ship merely, but in a fleet. (Laughter and applause.) If any think that it would be better to meet again in England, I am quite prepared to listen to it. As to the time, without hastening the matter unduly, we meet together again as soon as possible to see if the committee we appointed are doing their work; one great benefit of Conventions is to turn men out of office who are not doing their work. The period of four years is as long as we allow the President to reign in America; it is a long time, and yet perhaps it is as short as it is possible to appoint. I am particular, too, about the year 1893, because it is the year of our International Convention. We meet triennially. Let me invite you to the International Sunday School Convention of America, which will meet probably in the latter part of next year, and possibly in Pittsburg, Pennsylvania. You are all invited, with your wives and children. In our Conventions we undertake to care for all the delegates. We will see that some one is appointed to take care each one of you, and to see that you are not lost in America. (Laughter.) We will have a guide for every one of you; and we will gladly put the latch-strings out and open all our doors, we can take you all in. (Cheers.) If, however, it is preferred to hold the Convention in London or elsewhere in the United Kingdom, then we should prefer 1892 or 1894, because of our Convention meeting in 1893.

The PRESIDENT: May I ask Mr. Jacobs whether he has thought of Paris as a point of meeting. I think many of our English friends who do not mind a little of the "briny" would get there, who might not care for the bigger dose of "briny" over to New York?

A DELEGATE: Might there not be a difficulty in language in the case of Paris—a difficulty which would not exist with regard to America?

Mr. B. F. JACOBS: We will have a Convention in Paris before the time, a Convention of French-speaking Sunday school teachers; and this committee ought to arrange for them. I think there should be a series—a kind of chain—of Conventions, as we have from one State to another in America. I am not speaking, however, to argue that, but to reply to the question about Paris.

Mr. MCLEAN (*Montreal*), who moved an amendment in favour of Montreal being the place for the next Convention, said: I do not like moving an amendment; but I think Montreal is more entitled than any other place to the honour. No more whole-hearted people are to be found in the world than at Montreal. They have given the best

receptions ever given. Canada is entitled to this Convention. While we have not got the population of America, we are hoping to have. We are working for it. (Laughter.) There is only one regret I feel in connection with the present Convention, and that is that the London newspapers have not thought it worth their while to report these proceedings at greater length. If you come to Montreal, I promise you the two pages of *The Witness* shall be given daily to our report, which you will be able to read at tea; and the next day you shall have the balance in *The Gazette*. We are a reading people in Montreal, we like to see what is going on.

After some conversation, the amendment was put and rejected by a large majority. In the course of further conversation, Mr. Jacobs asked whether a large delegation might be expected from England to America, and he explained that by "large" he meant about 100. Several delegates then inquired what the cost was likely to be, and

Mr. B. F. JACOBS said: I think you can do better than we did, and get better rate. Our rate was 130 dollars a head, or £26, which includes he voyage from New York to London and return, and all expenses of the stay. I believe that the amount may be reduced; I think it can be brought down to £20 as the inclusive fare from London to New York and back with all expenses paid between those two points.

A DELEGATE: You may omit the word "think;" I know it can. I paid 120 dollars for my ticket. That paid all my bill.

The Rev. Dr. JOHN HALL: It is very clear that this matter involves a great many details which an assembly like this cannot discuss openly with dignity. Would it not be wise to designate a committee in whose judgment we had confidence, which committee, in say two years from this time, would come to a decision on this subject and publish it? In Toronto, in 1892, there will be a very large assembly of Presbyterians, a pan-Presbyterian assembly or alliance; and in the same year there will be a great series of meetings—demonstrations—in the United States in celebration of the 400th anniversary of the earliest visit made to America from this side of the water. Besides, who can tell what events, what international collisions may not change the face of nations in the course of four or five years? and, if you appoint a committee in whose judgment and equanimity you had perfect confidence, you would get a more satisfactory settlement of this matter in two or three years from this time, giving ample time for all the arrangements to be made.

Mr. B. F. JACOBS: I will consent to strike time and place out of my resolution, which will read thus: "That the second Convention of Sunday school workers in all lands be held at a time and in a place to be hereafter specified by a special committee."

The resolution was put and unanimously adopted.

The PRESIDENT: We are all glad to recognise how well London has been entertaining the Shah. We have from Persia a Presbyterian missionary who has been a faithful labourer in that country, who in a few words will tell us how the ship was launched there.

SUNDAY SCHOOL WORK IN PERSIA.

The Rev. WILLIAM L. WHIPPLE (*Tabreez, Persia*) said: I have been about two months trying to reach this Convention, so I am a good way from home. I come here in a private capacity; I have not been sent here as a delegate from Persia. But I am very glad to have the opportunity of telling you what the work of the Lord is doing in a distant land. Not to weary you with statistics, but merely to give you an outline, I may say that we have perhaps 3000 scholars in our Sunday schools. There are over 100 Sunday schools in one field, consisting of Oroomia, Teheran, Tabreez, Hamadan, and Salmas. Among the Nestorians, the nominal Christians, we have five stations now; and among the Khurds, the mountaineers of Khurdistan, we have Sabbath schools. I do not wish to take up the time of the Convention; I could tell you a good deal; but I have only two points I wish to emphasize. The first is that Persia, which has sent her first great representatives to do honour to our Court—the poor land—is under Mohammedan rule, and the name of Christ is not honoured as it ought to be; yet we feel there is a Christian element among the Nestorians and Armenians—nominal Christian nations—which had preserved their faith under an oppressive Mohammedan rule. With 2000 church members and 3000 children in the Sabbath schools, besides day schools, it may, I think, be considered that the land of Persia is coming under the reign of Christ. And, secondly, I wish to observe that the visit of the Shah to ourselves in Great Britain, which is making such an impression, and which is the third time His Majesty has dared to leave his throne and visit Christian nations, is an extraordinary event; and I hope and pray that this visit of the Shah may be blessed by God to the conversion of Persia to Christ. I ask your prayers that Persia may be redeemed to Christ soon, and that the visit may be blessed to the furtherance of missionary work in Persia. (Applause.)

Mr. MCCALLUM, ascending the platform, said: I think it is a pity that no one should speak for the land of Knox, and, as no Scotch delegate rose in response to the Chairman's appeal, I take it for granted that none were present. Although it is twenty-two years since I left Scotland, I have a lasting and deep remembrance of the work there, and I thought I could speak one or two words in the way of correcting a mistake in regard to Scotland at the opening of the Convention. It was stated that Scotland was late in reaching Sunday schools, and the reason given was prejudice on the part of the ministers against allowing any one to undertake religious instruction except themselves. I do not like to publicly say that that is incorrect, but that is my deep conviction; and the reason is this, from the days of John Knox downward the idea has been inculcated that the religious instruction of children should be done in the home; and my earliest recollection of examination was by the parish minister, who came round once a year to see if

the children had been properly instructed by their parents. The prejudice of ministers against Sunday schools was not because others should not impart religious instruction to the young, but because it was thought it ought to be done in the family ; and I think the suggestion from America of home study is just the Scottish idea of instruction being given at home. But there is another fact which the writer of the paper did not take into account ; and that is, that Scotland is homogeneous in its ecclesiastical institutions. It is not broken up like this country. Instruction in the Sunday school is supervised by the presbyter. More than thirty years ago I was Sunday school secretary at Aberdeen. But the school committee there had but little power, being overshadowed by the presbyter. Therefore, statistics give an inaccurate idea of work done in the country. I think it is only fair that the work done in the country should be known. I can only express again my regret that my fellow-countrymen are not here to state the facts much better than I could have done. I am glad to have the opportunity of stating these facts. We may not be prepared to say that Knox was the first or the second among our education reformers ; but he was the first to urge the idea that, wherever a church was established, there should be a school for the education of children, religious instruction being given at home by the parents.

A poem on the subject of the Convention was here read by the Author, Miss JENNIE STREET :—

The prophets speak, the poets sing, of far-off, golden days,
When round the raptured earth shall ring one triumph-hymn of praise.
Once, far remote that glorious time ; now, more than ever near
Since we, from many a distant clime, have met in union here.

More near! I think we see to-day that splendid reign begun,
When all earth's kingdoms shall obey, as Lord and Christ, God's Son ;
When to the heaven that smiles above one deathless strain shall soar—
"Glory and honour, praise and love, to Jesus evermore."

For lo, the song we raise to-day shall swell but never cease,
The joy that gilds our homeward way shall change, but to increase ;
The hands that joined to part are knit in spirit-clasp for aye,
And one in aim, and one in heart, are we, eternally!

And now, to every zone we turn, to toil in many lands ;
But with new faith and love we burn, new courage nerves our hands.
Here, it has been our wondrous lot to find a heaven below ;
Henceforth, about us each a spot of Paradise shall grow.

So, though this World's Convention end, a grander one shall meet,
When we and all the saved ascend to worship at Christ's feet.
A great, innumerable throng, of every tribe and tongue,
Whose fervent lips repeat the song that first on earth they sung.
We join that song, we speed that hour, our yearning praise ascends—
Now, unto JESUS, glory, power, worship that never ends!

THANKS TO THE PRESIDENT OF THE CONVENTION.

REV. DR. HALL (*New York*) : I take the liberty of making a motion which I shall put to the meeting. Which of us has not appreciated the wisdom and affability, the urbanity and diligence with which our Chairman has presided over this Convention? (Cheers.) I have no

need to expatiate upon what we have all witnessed. I move that the unanimous and cordial thanks of the meeting be given to him for the serviees he has rendered.

The vote was carried amid applause.

The PRESIDENT, in returning thanks, said: Dr. Hall and my dear friends, I very heartily thank you for receiving as you have done the very kind vote proposed. I may say that I had not the slightest idea of occupying this position. In Ireland, unfortunately, through recent events, a elass of people has been produced called "emergeney men," and I have been a kind of emergency man in occupying this chair. I am sorry that we have been deprived of the services of one whose absence has been an occasion of great loss to this Convention. I have known our dear friend Mr. Blake ever since the Toronto Convention; we became friends from that hour, and we corresponded. I was looking forward with great pleasure to seeing him in this position. My appointment was made in committee before I knew of it; I was pitched upon as an emergency man; I took the duty with considerable reluctance; but your kind support has made the task an exceedingly light and eordial one. I have to thank the Convention for their kind support; and I wish to thank our Seoteh friends, whose ideas I rather share, that there should be more room for free diseussion, for the handsome way in which they withdrew their point. But probably the next Convention may be so outlined as to allow a little more space for free discussion. At a World's Convention it should be the aim of the committee to take care that those friends speak who are best fitted to speak. That was the aim of this eommittee, and they tried, so far as they eould, to fill the hours of this Convention with speeches that they thought would be well worth listening to, and useful afterwards to read. And I think we have eause to be abundantly satisfied with what might have been a weak point. We do feel that the presence of the Master has been present throughout, and God grant we may go back to our work refreshed and strengthened. We all hope to see the Sunday school system extended in every land, winning young souls for Christ. (Cheers.)

THANKS TO MR. B. F. JACOBS (*Chicago*).

Mr. FOUNTAIN J. HARTLEY said: There is one other motion that should be made, and which will find general response. Every one knows how much we are indebted to our friend, Mr. Jacobs, for the life and spirit which he has thrown into this Convention. I think we are bound to express our thanks for the way in which he has done his work. We do not propose to make this a universal thanksgiving; but I think we must not separate without expressing our earnest and hearty thanks to Mr. Jacobs for making this Convention so successful. (Cheers.)

The PRESIDENT: I do not think the resolution needs a seconder. (Hear, hear.) I had hoped when I heard that Mr. Blake was not coming that Mr. Jacobs would have taken this ehair, and taken the full helm of the Convention; but, for reasons he felt to be strong, he

preferred not to preside, and, knowing how good is his judgment, I reluctantly yielded to take a position I would have gladly seen him in. We all feel he has been the life and spirit of our Convention, and brought a vast amount of zeal and enthusiasm into its proceedings. We could not have separated without this tribute.

The resolution was carried, the meeting rising and clapping hands.

Mr. B. F. JACOBS said: I thank you, my dear friends, for your kindness. It was one of the dreams of my boyhood that I might visit old England and Scotland. I was not born in England, but I lived there before I was born. (Laughter.) I have often thought about it; I have often talked with my mother of the possibilities of visiting England. I have often thought how I should like to look into the faces of men of God on this side of the water. There are men here that I owe a personal debt to. I am going to Manchester to see the wife and the little children of one Englishman that did great things for me under God. And I desire very much to look into the faces of a few more. I confess to an intense desire to see Spurgeon. I say without the slightest hesitation—and I know Englishmen will not misunderstand me—that if I could see only one of the two, Her Most Gracious Majesty the Queen or Mr. Spurgeon, I would say, "Let me look into Spurgeon's face." (Cheers.) I tell you I wish I knew you all personally. You have been very kind indeed to a stranger. May God bless you and your children, and your children's children, and pour into your hearts His richest blessing with Scripture measure, "pressed down, shaken together, and running over."

The Convention owes me no vote of thanks; and the brethren are mistaken when they speak about my being the life and spirit. If the life and spirit of this Convention did not come from the Source of all love and all power, it would have been dry as a desert. (Cheers.) The Source of power is only One, and the place of strength is only to be found at His feet. We have got close to His side. It is as the Englishman told me as one of his earliest experiences as a Christian. He said: "I was called to visit an old saint who was dying. I was only a six months' old baby in Christ. I said, 'Would you like me to read the sweetest verse in the Bible?' 'I would,' he said. He turned to the fourteenth chapter of John and read the first and second verses: (1) 'Let not your heart be troubled: ye believe in God, believe also in Me.' (2) 'In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.' And the old saint looked at me and said, 'My boy, that is a very sweet verse;' but he continued, 'Look on me, my son; do you think it is a mansion that this old head is longing for, a pearly gate that these old eyes are longing to see, a golden street that these old feet are longing to walk? No, no, boy; have the kindness to read the next verse.' And he read it (the third verse), 'And, if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.' 'Now you have got it, my boy,' exclaimed the old

man. 'It is the Master that I want.'" (Cheers.) Heaven would be a dreary place without Christ, and the very deserts of earth are made beautiful by His presence. It is Christ who gives us the blessing.

A very touching thing occurred on the last Lord's day I spent at my home. There was school in the morning, and after that I came to meet the pastor, and at the class he asked me if I would step up to the pulpit; and with a few kind words he commended me to God, and we shook hands together across the Book. That touched my heart, but not so much as another thing a few hours before in school. There had been a little fellow in the school, one of those restless spirits with whom you meet at times. In a Chinese school there is said to be a teacher for every scholar; but this boy required two teachers to himself, one to hold him while the other taught him. (Laughter.) This little fellow was the terror of the teachers; he had worn out the patience of the assistant superintendent, and never gave back response except occasionally to shake his head. The boy had a loving heart, or a bright eye at least; and when, bidding good-bye, one by one came up, most of the younger boys passed by, the older ones stayed and shook hands; and between two or three ladies came up our chubby, round-headed, rough little boy. I took his hand, and he laid his head on my shoulder, and the great tears dripped out on to my coat, and he just passed out. Nothing touched me like that. I said, "O God, if we have only got the Christ-spirit, the presence of Jesus Christ with us, that devotion we need and Thou art able to give us, we can win the most difficult boy or girl it is possible to get into our schools."

I commend these boys and girls to you in Great Britain. Be patient with them. Let us be persuaded there is nothing beyond the reach of our Master's love. How much have we lost by our carelessness, and sacrificed to our selfishness and to our pride? What have we not lost on account of ambition? There was a short time ago before me one of the brightest of Norwegian boys—a boy with flaxen hair and blue eyes. One Sunday I missed him, but, having 1100 to look after, his absence passed out of my mind. Next Sunday also he was absent, and I looked at the class card. They had drawn a lead-pencil mark across his name, and they had written the word "Left." I said, Where did he live? and the teacher replied, "382 State Street, third floor in the rear." I went there, rapped at the door, a woman came and opened the door, and I saw the hair, the colour of the hair, and the eyes of the little scholar, which told me that it was his mother. I said, "Where's the little boy? I am the Sunday school teacher." She said, "Come in," and there on a poor cot was my boy. He was wrapped up in an old cloth, and his face was white like paper. He looked up and said, "So glad you are come."

There are some not glad when I am come, but glad when I have gone away. I have been weary in my work, and discouraged; but one look at such a boy and such a word from him is enough to repay a man. I now felt, when Jesus Christ speaks the matchless words, "Well done," they will empty the sorrow of earth as a cup turned

upside down. I asked, "What is the matter?" He said, "I climbed up on a housetop and fell down and knocked a hole in my head; they think I die; I think I die too." I felt his pulse, and I found to my great joy that he was getting on well, and would probably recover. The next time I was in the school I went up to the teacher, and got the card; I took up the card, and after the word "Left" I wrote in addition, "by a careless teacher to die with a hole in his head, 382 State Street, third floor in the rear." (Cheers.) Our work is a personal work. We are dealing with a personal Saviour.

Brother, you cannot live a second on the faith of all the men in this house besides yourself. It is the personal knowledge of Christ; working for personal souls, for whom a personal Saviour died, and got back the blessings sin had lost. Let us go out refreshed with the presence of God. Let us go out impressed with the fact that the Lord our God is going before us to be our vanguard, and behind us to be our rearguard, going with us to give us strength for our work. I thank you much. God bless you in England, Scotland, Ireland, Holland, Denmark, Sweden, and Norway, and indeed to the uttermost parts of the earth from which you have come; and bring us to His feet, where we shall look into His blessed face; and to His right hand, where there are pleasures for evermore. (Cheers.)

A Canadian Delegate: I wish to say a word about Mr. Jacobs. I met him only to love him, and on one occasion I could not help putting my arms round his neck and kissing him. The longer you know Brother Jacobs the more you love him. I am only sorry he cannot be spared to go through the length and breadth of England, Scotland, and Ireland. There will go back with him the prayers, and wishes, and aspirations, and desires of this people.

Thanks to Hon. Secretaries of the Sunday School Union.

The President, in moving a vote of thanks to the secretaries, said: They have performed a work of untold value without receiving a solitary penny of compensation; and, so far from that, I have seen, in addition to the hard work they do, their names down for handsome subscriptions, such as £100 for the work of the Sunday School Union. We owe to Mr. Hartley, Mr. Tresidder, Mr. Towers, and the others a debt of deep gratitude. You will perhaps assent to this by a shout of "Agreed."

The shout was enthusiastically accorded, and

Mr. Towers acknowledged the vote on behalf of himself and colleagues, and added: We shall meet again this evening, and I believe we shall have the presence of the Master. We are looking forward to the meeting as to a kind of climax. I feel one certain result will be the extension of Sunday schools in India, and one would thank God if that were the only result of the Convention.

The doxology was then sung, and the benediction was afterwards pronounced by the Rev. Dr. Hall, the assembly, after the American custom, linking hand in hand to receive it.

CLOSING MEETING AT EXETER HALL.

HELD ON FRIDAY EVENING, JULY 5TH.

A grand closing meeting was held at Exeter Hall under the presidency of Lord KINNAIRD.

The hymn, "With holy joy now let us greet," having been sung, Mr. MCLEAN of Toronto read the 34th Psalm.

Rev. J. T. BRISCOE (*London*) engaged in prayer.

The PRESIDENT, who was received with cheers, said: Christian friends, may I just say that as we have a number of speakers the time allotted to each is twenty minutes. One friend told us last night that Sunday school teachers and speakers ought to be careful not to break the commandments, especially that one which says, "Thou shalt not steal." (Laughter.) Let us remember this and I will try and set a good example. I promise you I will not keep you long. As President of the Sunday School Union, I think our first duty should be to give thanks to God for the blessings of the last four days. (Cheers.) We in this country have been looking forward with expectation to a visit from our friends from all over the world. I think I am right in stating there has never been such a representative Convention of Sunday school workers before. Of course circumstances have contributed to this result. We have beautiful steamers, increased train service, and everything to facilitate a gathering like this. Still, I think, it does mark an increasing interest in Sunday school work.

We have here a noble band from the Australasian colonies (cheers) led by Mr. Hitchcock, whom we shall have the pleasure of hearing presently. We most heartily welcome our fellow-countrymen from Australia and New Zealand: I hope they will come over here frequently and interchange experiences with us. Then, our Canadian friends we welcome most heartily. (Cheers.) There is Mr. McLean. We are glad to see people from Canada, Australia, and the United States with the names one knows. (Cheers.) Many of us are Scotchmen, and we feel quite at home when we hear of Mr. McLean and many others with the old names coming back to the old country. We wish them heartily God speed in the good work.

It is the wish of the Committee that this meeting shall not be in any way formal. I am glad to say that votes of thanks and all that kind of

thing at Christian Conventions is fast going out of fashion. (Hear, hear.) We meet for thanksgiving and conseeration. And we have eause for thankfulness. Our British Delegates here represent some 5,500,000 seholars and 500,000 Sunday school teachers.

In the United States there is an army of 8,500,000 scholars and nearly 1,500,000 teachers, and I do not know how many hundreds of thousands in Australia and on the Continent. We shall hear presently Count Bernstorff from Germany. (Cheers.) We rejoice to know that in that land of Luther the Gospel is spreading and the Sunday school movement is making wondrous progress. One thing I have learned during the past few days—perhaps the first and most important thing—that we have been called to fresh consecration. And I doubt not that to this call there will be a general response. We have been reminded that if we do not get the children before they are twelve or fourteen years old, they may be lost to the church. (Hear, hear.)

There are forces of evil which perhaps appear in this great city with greater power each year with whieh Christian workers will have to contend, and I think you and I, and all of us who take an interest in this work, if we do not get the children as children, the church will not get them at all. I believe seriously, unless we get them into church membership and linked to the church system before they start in the world we shall lose them altogether. In the Sunday school we deal with the millions of our land, with those who will be the masters of the situation ten or twenty years hence.

The next thing we have to learn is that we have got to give the scholars something worth listening to. We heard last night a typical blaek-board lesson (cheers), and I think I could tell you almost all the points. I do not know that I could repeat them off, but I hope I have got them somewhere in my memory. (Laughter.) I was in New York eighteen months ago. You know they move pretty quickly there, and I heard a good many people speaking and preaching, but I do not remember much of what I heard. I went into a wonderful Sunday school, where a lady was teaching a class of 900 infants. She had been talking about a quarter of an hour when I entered, so I cannot tell you the beginning of it. But there was a great blaekboard, about fifteen feet square, and it took the teaeher six days to put her lesson on the board. I could go through, I think, every point of the lesson she taught those ehildren. It just confirms what was said last night, that we learn quicker with our eyes than with our ears. Fortunately there was no one present to distract. The teacher took care of that. It was a wonderful sight. What the friend said I believe to be absolutely true. We must get hold of thoroughly effieient teachers if we are to keep our children. We want to-night to get a fresh impulse. And it does us good to meet together in these Conventions. I hope we may have more of them. If any of our American, Australian, Canadian, and German friends will pay us another visit, we will give them a hearty welcome; and if they like to invite some of us we will make a return

visit. Sometimes we may get from a stranger or brother abroad what we cannot get at home. A prophet is not esteemed in his own country. Some who are going away may think more of us than our own friends do here. (Laughter.) The committee are arranging for the brethren to visit many of our large towns during the coming autumn. We want to know how to reach our teachers. Friends, we want to go forward and to win the young for Christ, and in our schools train them for the service of that Saviour whom we have learned to love and serve.

Mr. G. M. HITCHCOCK (*Geelong, Australia*), who was called upon to address the meeting, said: I think you, sir, and the members of the Convention assembled here will agree with me that up to this point they have heard very little about Australia. But to-night, as far as this crowded place is concerned, makes amends for any apparent neglect. I must correct your lordship in one respect. I have not come over on purpose to attend the meetings of this Convention. After twenty-eight years' work, I felt I was entitled to a holiday with my family, and that happens to bring us here, and as an old Sunday school worker I am exceedingly pleased to attend this meeting. I was just afraid that Australia was not going to be heard at all, and I had to overcome my natural diffidence when it was suggested that I should say a few words about our country and work. (Hear, hear.) You know that Australia is one of the most important and beautiful parts of the globe. (Cheers and laughter.) It is one of the largest certainly, and let me convey this to your mind in a few words by saying you could put down England, Ireland, and Scotland twenty-five times over in our country, and still have a little room to spare. And let me for the benefit of our American friends—(loud laughter)—remind them, that omitting Alaska —I do not know why—we are some 17,439 square miles in excess of the United States. (Laughter.) There is not much in that, perhaps, after all; it is the people we have in it that is the great thing. Well, our population is a small one compared with the United States; we hardly reach 4,000,000, but in fifty years' time we shall, we hope, with all that country at our back and with all these facilities for absorbing population, have 20,000,000 of people, and our population every year will grow larger and larger. Well, now you will understand that we are a transplant. We came over from the old country or neighbouring colonies, and brought with us our home life, our national life, our religious life.

First, our home life. I tell you we are as comfortable there in our homes as you are in any other part of the world, perhaps more so, because there are more people there who have homes than there are in any other part of the British Empire. As to national life, we have parliaments, ministries, polities, newspapers, and schools. We have a large broad educational system; then our religious life, the most important of all. (Hear, hear.) I hail, I look back with gratitude to those who in the early days of the colonies planted the standard of the Cross there, representatives of all the Christian churches in this

land, and wherever we have planted a church in most instances we have planted a Sunday school. (Hear, hear.) We have a large number of Sunday schools in Australia. The Americans had got their numbers printed on placards at the Convention. Australia could have done the same thing, but it did not happen to do so. I am not responsible for it. Let me say we have in Australia 5400 schools, 500,000 scholars, and 45,000 teachers. (Cheers.) Well, now we planted our schools on the good old English plan. (Hear, hear.) I thought somebody would say "hear, hear," but that is a mistake. (Laughter.) I will tell you two mistakes in connection with it. First the mistake that the schools were for the poor—(hear, hear)—and then the other mistake that they were only for children. (Hear, hear.) Now, it has taken a good deal of hard work to knock down these two mistakes. It was comparatively easy to knock down the first, for this reason, we are an essentially democratic community—(hear, hear)—and so long as children are clean and tidy, and come to school, it does not matter whether the father or mother is worth £50 or £50,000. But the other matter about the children, that is not quite so easily got rid of.

If you ask the abstaining, colonial youth why he does not come to school, he will tell you there are nothing but kids there. (Laughter.) It has taken a great deal of hard work to get rid of that idea. The school in which I labour was one of the first to do this. We built large class rooms, carpeted them, put chairs in them, and made them in every respect miniature parlours; that is one way to attract senior scholars. And another way we found effectual was in getting together a magnificent library in our school. There are only 500 scholars, and we have 3000 volumes. (Cheers.) Not dry reading, we don't believe in that. We believe in putting books in the library that are thoroughly imbued with Christian truth, and yet written in a thoroughly interesting manner. (Hear, hear.) Well, the effect of that has been that in our own school half the senior division are over fourteen years of age. Now, I admit that that idea is in no sense original. We have borrowed this idea, as most of our steady progressive ideas, from the United States and Canada, therefore we are glad of their publications and use them wherever we have an opportunity. More splendid coloured cartoons than those shown during the Convention we have in our Sunday schools every Sunday. We have from America some of the finest library books written. I may mention one author and you will see in which direction our taste lies; that is a lady who writes under the name of "Pansy." We use the American books, we read the American papers, and follow as closely as we can the American ideas, in fact we copy any ideas worth copying. (Laughter.) The one thing we aim at, of course, is the conversion of the young people committed to our care, and we use every means we can for that purpose—special services, personal contact, written letters, anything, anywhere, and everywhere, that will have the effect of bringing our young people to decision for Christ. It was very true what his lordship said about two parties bidding for the possession

of the souls of these children. There are two sets in the Colonies. We must fight for them, work for them, and make it our daily prayer and effort to win the young for Christ. There are two special conditions in connection with our work in Victoria which I would like to refer to. The first is, we have our Education Act, which is rabidly secular. I will prove that by this remark, that out of the common reading-book in use in the day schools, they have eliminated not only every reference to the Deity, but every reference to the world's Saviour. In such a beautiful poem as Burns' "Cotter's Saturday Night" one verse which gave a charm to the whole, and which I may describe as a daily prayer, was cut out in a spirit of rabid secularism. We did protest against that—(cheers)—and the Minister of Education, under considerable pressure from the Christian churches, has promised in the next set of reading books that the passage shall be restored. (Cheers.) The other condition we have to fight against is the disposition of a large number in the colony to make the Sabbath instead of rest a day of worship and Christian work—to make it a day of amusement, and I regret to say that the newspapers, most of them, largely support this idea. That requires us as Christian workers to be thoroughly consistent ourselves to guard the Sabbath by our example as well as by our precept from every possible innovation. Steps have been taken from time to time to open our museums and picture galleries, on the plea that the working men want it. They tried it a few weeks, and soon found that the working men did not want it, and the consequence was petitions poured into our Parliament to such an extent that the trustees of the picture gallery were compelled to retrace their steps and close them. (Hear, here.) Well, friends, this Convention means a great deal, I am sure, to all of us. It has been an education to me as well as to others—an inspiration to me! It is impossible to meet with the minds associated with Sunday school work throughout the world without gaining something, and I shall look back to my visit here, to the sittings of this Convention, as one of the most pleasant and profitable events in connection with my visit to Europe. (Cheers.)

The PRESIDENT: I got an idea a short time ago of the size of Australia through an engineer. He told me he was measuring it, and he found it would not go into the Atlantic between Ireland and New York. (Laughter.) That will give you some idea of the size of it. Some people have an idea that if they go to Australia they must come across our brother and friend. Remember it is 3000 miles across. Probably they will invite us over there to a Convention.

The first part of the hymn, "All hail the power of Jesu's name" was then sung, after which,

Count BERNSTORFF said: My lord and dear Christian friends, the speaker who just spoke before me said that he had not come over on purpose for the Convention. Now, if you were going to ask me on my conscience to give you an upright, distinct answer whether I had come for the Convention or not, I should almost be in some difficulty, because

I always wish to come over to England from time to time, and if this Convention had not been held this year I should perhaps have found some other reason for coming over. (Laughter.) At all events, I am very much pleased to be able to attend this Convention. It is now many years since I stood on this platform, where in former years I have heard a great many inspiriting speeches, and where sometimes also I have been allowed to say a few words myself. I am very much pleased that I stand here on an occasion of so much importance; for we delegates from the Continent all feel it a great privilege that we have been able to look into the faces and shake the hands of so many Christian workers engaged in Sunday school work in England and from other countries. (Hear, hear.) Perhaps some of you remember or have heard that, in Berlin, we celebrated the twenty-fifth anniversary of Sunday schools last autumn. There was a little controversy whether it was really the jubilee—I mean whether the Sunday schools were not older than twenty-five years. We have not quite settled that controversy, because there have been Sunday schools much further back; but it is only twenty-five years since that we have really had a national Sunday school, which has been spreading. Now, at the present moment, we have in Berlin, in the capital of the German Empire, about eighty-four Sunday schools. (Hear, hear.) We have about 20,000 Sunday scholars, and about 1000 teachers. The number of teachers is not quite sufficient for the number of scholars. (Hear, hear.) That is always a great difficulty, and we hope this Convention will give a fresh impulse to the work. What makes the work in Germany so very interesting at the present moment is, that we can say with a good conscience that through the help of God we are at present on the ascending line. We hope it is so everywhere, through God's grace; at all events it is so in Germany.

I know the dear friends in England and the United States are far ahead of us in many things, but on the other hand you have had those agencies at work a much longer period. I think the Sunday school has a great part in the religious life of England, and I feel convinced that, if the Sunday school has been a help to us in twenty-five years, it will be a greater help later on. As the years go on, it will always be a greater help in the development of true spiritual life. We are very glad at the present moment that the Sunday school finds so much support, that there are many of our clergymen—a great number—who really like the Sunday school, and consider it the greatest recreation after very hard work.

We are also deeply grateful that most of the German State Governments now support the Sunday school. We have had at Eisenbach for two years a meeting of the German Church Governments, and they have discussed several times already, especially at the last meeting, the question of Sunday schools, and have decided to advocate them. In Prussia the highest Church authorities have recommended the Sunday schools on various occasions. It is always a great honour when those

in authority help the work. I know it does not depend upon them, but still it is a help. (Hear, hear.) A few days ago, at this great Convention, you resolved to address letters to the sovereigns of Europe to do something more towards the sanctification of the Lord's Day. (Hear, hear.) Let me give you one pleasing instance. Up to last winter all the races in Berlin were on Sundays. Our present emperor did not forbid them to be held on Sundays, but he just expressed a wish that they should not be on Sundays (cheers), and of course his wish was a command to many of us. The consequence is that during last winter and spring all the races have been on week-days. (Cheers.) This is what we consider a fortunate beginning, and we are also particularly happy that our young empress does whatever she can to further all Christian work. (Cheers.)

I was reminded of that a few days ago in the Convention when one of the friends from America said that he had gone to a distant part of the country to establish Sunday schools, and had found in the house of a clergyman eight children. He said, "If you have nothing else, begin a Sunday school in your own family." There is also something of this kind in our royal palace. The empress has five little boys, who are taught not only with all the simplicity of children in private life, but it is also the great wish of their parents to train them in a religious manner. (Cheers.) I thought it would interest you to hear these facts (cheers), and that is why I have told them. Otherwise it is, of course, true that in this great question we do not put our hopes in princes, nor in any other human authority, but our hope rests only on the power from above, from on high, which God has graciously vouchsafed hitherto to Sunday school work, and which He will continue to bestow.

There are perhaps two features of the German Sunday school which make it a little different from others. One feature is that we have in Germany a great deal of religious instruction in our public schools. Since the days of the Reformation I must say that the Church and State have both united to do whatever they can for the education of the children. We have had compulsory education for many years, and religious instruction is part of this education. All the children have at least four lessons in religion every week. Indeed, the consequence is that our children have a good deal of religious knowledge, so that the Sunday school has not so much the duty of increasing this knowledge, but the duty and work of the Sunday school is to bring the doctrines home to the hearts of the children. (Cheers.) In the Sunday school the children do not so much acquire knowledge as learn to love the Lord Jesus. In that respect I think our Sunday schools have done and are doing something for the increase of spiritual life in Germany, and for the creation of Christian workers. Another significant feature of our Sunday school is the preparation class. (Hear, hear.) I think one of the speakers the other day said that we Germans have not the right understanding yet of teachers' helps. Well, it may be that we have not gone sufficiently on that line; it may be that we have not

published so many books, commentaries, and the like as we might have done, and perhaps ought to have done, during these twenty-five years, but we have no Sunday school—at least hardly a Sunday school—without a preparation class; and I think these preparation classes are more valuable than any written help can be. They are a living, practical help given to all those who are teachers in the Sunday school. And there is another point in this preparation class which ought not to be forgotten. It is not only a help to the teaching in the Sunday school, but also gives occasion for fellowship in Christian work. (Hear, hear.) I think it is just in the preparation class that the superintendent learns to know the teachers well, and that they learn to know him well, and that the teachers learn to know each other well; and that is the way, through the preparation class, Christian fellowship is created. I will not detain you longer. I am deeply grateful for the fact that your Sunday School Union sent a delegate to our jubilee, Mr. Edwards. We were very much pleased to receive him at the time, and I hope if any Sunday school Convention should be held at Berlin—I believe the next one is to be held in America—we shall do our best to give you a very hearty welcome. (Cheers.)

The Rev. JOHN MCKILLICAN (*Canada*): My lord, and Christian friends, I cannot tell you how much pleasure it gives me to speak in behalf of my friends from Canada. You have seen a very large number of Americans walking your streets, and they have the word America on their bosoms—(laughter)—and in their hearts. We also are from America, and perhaps you may wonder why we have Canada on the coat and in the heart. We are Americans all the same, but we live under the British flag—(cheers)—and, although I am not to instruct you to-night in the geography of Canada, I have yet to tell you the Dominion of Canada is large. (Laughter.) If you will come and see us we will undertake to pilot you safely over 3000 miles in one direction, and we will give you an introduction to thousands of very warm British hearts whose children have grown up in the backwoods, children and children's children, who tell of the old times in Britain, and who left their country, very few of them for their country's good, and a very large number of them for our good. Our great object and main work for nearly thirty years has been among that class of people, and I esteem it now a privilege to have been that length of time in the work; and, were I young again, my lord, I should be thankful for the privilege of entering upon the same work. (Cheers.)

I is not merely the privilege of going to the homes of the British emigrants on whose behalf prayers still ascend in British homes, to which still come letters warm with Christian life and love, warning the children against the errors to which they are exposed in the new country, warning them to avoid Sabbath breaking, and intemperance and various forms of evil that too frequently surround a people far removed from Sabbath day privileges, and the blessed influence of the early British home. Our American friends have, for a very large

number of years, been doing very good work, and I want to tell you a seeret. Before we had a Canadian Sunday School Union (fifty-three years ago), our Ameriean friends sent over from New England a goodly number of noble, true men, who represented us in the founding of this great soeiety, whieh has been an auxiliary to yours, and to whieh you have contributed so very mueh. (Cheers.) I could speak no kinder words to your hearts than tell you how many homes there are in whieh I have been where it has been said that, had it not been for the books sent from Paternoster Row, from the London Religious Tract Soeiety, many a Sabbath would not have been a Sabbath; where no preaehing was heard and no preaeher seen but onee in a long while. These exeellent books were sent to us at half-priee in my boyish days, and I read them when I had nothing else to read. These books blessed many a home, and are remembered to this day as a blessing to our land. (Cheers.)

When we entered a penitentiary some time ago we saw 320 out of 700 prisoners; 171 of that 320 eould neither repeat the Lord's Prayer, the Ten Commandments, nor the Apostles' Creed. What does that tell us of the negleet of children? Just think of it. And 200 of that 320 admitted that they never went to the Sabbath sehool exeept when they went there for some amusement; 200 admitted that they never learned to obey father or mother or to keep holy the Sabbath Day. One poor man said, "I would give all the world were it mine now to be a boy again and go to the Sabbath sehool as you did. I roamed about on the Lord's Day." I speak these faets, my lord, in order that you may understand the unspeakable neeessity there is now in the new world for the grand work with whieh you have so mueh sympathized with us, and in which we have so mueh rejoieed with you. During the sessions of this Convention, we have seen plaeed in the hands of our excellent ehairman a large number of noble, beautiful resolutions. I could not help thinking of another resolution in the grand old Book —the Book whieh we still read in the eommon sehools as well as in the Sabbath sehools of Canada. "We will not hide them from their children showing to the generation to eome the praises of the Lord and His strength and His wonderful works that He hath done." Why? "That they might set their hope in God, and not forget the works of God, but keep His eommandments." And what is the other reason? That they will not be as who? Those who beeame rebels, who forgot His works and His wonders, and who refused to walk in His law. These, my lord, are good reasons why we Canadians have tried to overtake the needs of the baekwoodsmen. And I am glad to stand here to-night as one who has seen 2000 Sunday sehools grow up and eome into operation. That work is going on over a wide extent of eountry. I myself am intimately acquainted with 1400 miles of our eountry from Nova Seotia to the distriet between Parry Sound and Lake Rousseau. In one eounty, where there were not two ehurches, twelve churches have grown out of the Sabbath sehool. (Cheers.) In

another settlement a man said, "You cannot organize a Sunday school here." "Why not?" "You cannot do it," was the reply. "But there must be reasons for it, if true." I insisted on an answer. At last he said, "Because the books from the old country and New York have so saturated parents and children that you cannot organize a school here." "Well," I said, "will you visit every home with me?" "Oh, yes, I will." A Sabbath school was organized there, and within one year sixty-five people united with the church that grew out of it. (Hear, hear.) In another place in the north, 120 miles above Montreal, up one of the rivers, there was a humble, good Christian woman from the backwoods of Ohio. She said to me, "We want a good library. I want every book to point to Jesus. Let it be obituary, history, travels, Scripture, or anything else, I want it all to point up to Jesus." I select every book—I always select every book for a Sabbath school library. I cannot trust libraries that are made up unless they are made up in Paternoster Row or the Old Bailey. We hear a vast deal said about complaints, but I never heard a complaint about the Old Bailey or Tract Society's library. Never in twenty-nine years have I had to send one book back, nor have I had a single complaint.

The parents in Canada desire their children to grow up men and women like stones polished in the similitude of a palace. When I went to see this woman engaged in the good work, I declare I did not know where I was going to sleep that night. A man said, "You can't go in there; you will only find nine children." I found the house crammed full. In less than a year thirty-two young people gave their hearts to God, and united with the church of Christ. A young man said, "Come back and see our settlement. You would not know it. We have not a man there that will drink a drop of liquor. (Loud cheers.) We have not a young man who would put a paddle of his canoe on his shoulder, or go on the water, or take his gun, or anything else, on the Lord's Day." (Cheers.) This is the work in which our society is engaged, and we feel thankful in knowing that through so long a period we have been sustained and supported and cheered in our work by the prayers that have come from Christian homes in Britain whose relatives have come to Canada. My lord, I am very grateful to you for your kindness. We feel exceedingly refreshed by your company and by the tokens of your sympathy with us, and your kindness to us in the great work in which we are engaged. In Westminster you are discussing Home Rule; we are doing something practical in that line in every Sabbath school in Canada, and we are going to have Home Rule of the right kind. (Cheers.) While we do not wish to rob you of a population you desire to possess, we will not be sorry to see a vastly larger number come over, and we will try and welcome them to a land where the Sabbath will be more and more honoured, and where blessed influences will be brought to bear upon parents and children. (Cheers.)

A Gentleman in the body of the hall said he had received a letter from the secretary of a Sunday school in Ontario, asking him to get

all the fire he could from the London Convention and bring it to bear on Sunday school work at home.

The Rev. Dr. JOHN HALL (*New York*), who was received with cheers, said: My lord and Christian friends, I feel at this moment as if I had some claim upon the sympathy of this meeting. I have been speaking so much from day to day that at length I had become a little ashamed of myself (laughter), and I took a quiet seat down there in the hope that I might have the satisfaction of listening to the addresses to be made this evening without the responsibility of having to speak myself. I had beekoning signs and I disregarded them; I had the name called out and I kept both ears closed (laughter); but a gentleman whom we have all been accustomed to obey for these four days past walked down and took me by the arm, and I did not like to resort to physical resistance, so I am here. (Laughter.) It is always a pleasure to me to speak to Sunday school labourers, for this reason, that they from their experience have acquired a certain sympathy with us ministers that others cannot have. (Hear, hear.) They apprehend through their experience our difficulties. They have found out that it is not by might nor by power, but by the Spirit of the Lord, that their and our work is really to be done. (Hear, hear.) In the many opportunities that have been kindly given to me to speak in this connection, I have sometimes ventured to warn Christian people against allowing the Sunday school to become a substitute for the church; also to warn against the idea that Sunday school teachers should become a substitute for the parents. (Hear, hear.) They are the voluntary unpaid assistants of Christian parents in trying to guide the children's feet into the way of peace. There is one other word of caution that perhaps it may be proper to utter. Sunday school teachers have to take care that they do not substitute their intellectual preparation of the work of teaching for their own personal and devotional study of the Word of God. (Cheers.) It is one thing to cook food for the family, it is another thing to get nutritious food in sufficient quantity to sustain the physical system of the cook (laughter). So it is here; if you want to be kept effective teachers you must feed upon the sincere milk of the Word, and grow thereby, and then you will be prepared for the intellectual effort that is needed in giving out the Word. (Cheers.)

One thing more I would venture to say. Our pastors all over the lands here and elsewhere have a great responsibility in the matter of training Sunday school workers, teaching them that they may be teachers; imparting to them distinct, definite, tangible opinions about the truths of God's Word, so that they in their turn may be intelligent and capable instructors. There is a certain tendency in our time—we feel it certainly upon the other side of the ocean—to make little of the distinctive principles of God's Word, and to make a great deal of general religious devout sentiment that disregards doctrine, and that makes itself the sum total of religious life. I go for religious

sentiment; but religious sentiment is to be based upon intelligent religious conviction (cheers), and that intelligent religious conviction is to be had by the intelligent study and acceptance of the infallible Word of the living God. (Cheers.) But there is no necessity for me to dwell on these matters at this time. It is not that I may tell you these things that I have been put in this place. It is for an entirely different matter. The most eloquent piece, I think, in our English tongue, is the concluding part of the fifteenth chapter of the first Epistle to the Corinthians, and the beginning of the next chapter is, "Now concerning the collection" (laughter). It has been for many years part of my duty apparently to wrest money for benevolent purposes. I have to ask the congregation that I serve for a sum of between £40,000 and £50,000 a year, and I am glad to say they have given it cheerfully (cheers), and I do not know that any of them are poorer than they would otherwise have been for their giving. (Hear, hear.) I have to do a great deal in that line; so much so, that I was tempted playfully to say in New York the other night that I thought I had better go to Wall Street—you know what Wall Street means—and be raising money all the time. (Laughter.) Well, some business man present said, "No, you had better stay where you are. You will do very well in the pulpit; you would be a conspicuous failure in Wall Street." (Laughter.) My lord, you kindly said to me, with the courtesy that always marks your ways, "If you come to my country, kindly look in on me and we will be glad to see you." I was very much touched by the kindly courtesy.

It recalled to mind a story which I did not make (laughter)—I heard it from a doctor; he was not a doctor of divinity, but a doctor of medicine. According to this story, an admirable minister from the city of Edinburgh was entrusted with the work of raising money for a benevolent scheme, and he had set out for this purpose with his collecting book. In one of the country towns he met a nobleman whom he had a wish to know, and who was very pleased to see him; and after a little conversation the nobleman said: "I wish I could have asked you to stay at the castle, but I am sorry I cannot. The fact is, just at this season of the year every room in the castle is occupied except one indeed into which we can never put any guests because it has the reputation, like some old medieval castles, of being haunted." (Laughter.) "Never mind," said the minister, "I will take that room with pleasure;" and he went. Of course, the thing at dinner got whispered about that this good minister was to go to the haunted room. The next morning, when he appeared, there was a very natural curiosity to know how things had gone, and at the breakfast table somebody directly put the question, "Well, how did you get on in that room last night?" "Well," he said, "I went to bed as you saw at the usual time. There was a nice little table with some books on it close to the bed, and I took some books I had and put them on the table, and occupied myself with reading a little while, and then I

went to bed. About midnight there was a motion and the door opened and in walked the ghost" (laughter). And they all gazed to see what would follow. "And what did you do?" "Why," he said, "I took up my collecting book, and I handed it to the ghost" (loud laughter), and the minister added, "The ghost disappeared, and I slept quietly till the morning." Now, dear friends, you are not ghosts. You are very interesting men and women, but I am going to put a collecting book before you now. What for? I will tell you that in a few words. It has been unanimously and heartily agreed to by this Convention that India has special claims upon us English-speaking people. (Cheers.) The workers in India are widely scattered; they have many difficulties. It is hard for them to come together. Their people have special temptations in their way. Converts recently brought from heathenism are subjected to fearful trials and calamities such as plagues and pestilences, and it is hard for them to keep true to the truth that they have received. They would be aided immensely in holding the truth, in spreading the truth, by organized Sunday school work, such as has blessed Australasia, blessed Canada, blessed the United States, blessed these British Isles. It has been decided to give as a gift of brotherly love to India a capable Sabbath school organizer. I wish we could get Mr. Jacobs. (Cheers.) We would give him a unanimous call to-night, I am sure; but there would be this inconvenience about it. You here in the British islands would have an abiding strife, not only with Illinois, but with a large portion of the North West, for they could not, I am afraid, make up their mind to lose the services, to lose the charm, the versatility, and power of my brother, Mr. Jacobs. (Cheers.) But the best man that can be had will be sought out, sought out wisely and prayerfully. Now, dear friends, what you are asked to do is to make your contribution here to-night for the purpose of sustaining such a capable missionary worker and organizer among your fellow subjects, our fellow Christians our fellow creatures in the empire of India. (Cheers.)

A collection was then made.

The PRESIDENT: Before I call upon the next speaker, whom we welcome most heartily here, I believe he has not been very long in London, but we hope he will long stay and often speak on this platform—the Rev. Pedr Williams—may I say that the Sunday School Union Finance Secretary, Mr. Tresidder, will be happy to receive any subscriptions for this work in India at 56, Old Bailey. We ought to be able to raise, this week, the first year's salary for the missionary, £250.

Rev. PEDR WILLIAMS (*London*): My lord, my dear friends, I feel I ought to make an apology for having the audacity to speak in a meeting like this; but I will not make an apology. (A voice: "Speak up.") Just wait a minute. (Laughter.) First. I will not make an apology, for the double reason that I have no apology to make, and it would waste your time. It is said that a young man boasted to Socrates that he had a large and fine estate. Socrates asked him to

bring him a map of the world. The map was brought. "Where is Greece?" said Socrates. The young man covered Greece with his finger. "Where is Athens?" he asked. "Here," said he, pointing to a speck on the map. "Where is your estate?" "It is not marked in a map of the world." "Then," said Socrates, "do not boast of that which is nothing when compared with the whole world." Well, my lord, this Convention has given us a map of the whole world. We live too much in narrow circles and contracted spaces. We want larger outlooks and wider visions; and this Convention has enabled us to cast our eye over the whole field; and from this Convention delegates will return to the work that awaits them, refreshed in hope, enlarged in sympathy, and enriched in information. (Hear, hear.) Now, my lord, I rejoice in Sabbath school work, because the Sabbath school is the greatest instrument of evangelization the world has ever seen. (Hear, hear.) The real aim of Sabbath school work is the evangelization of the children.

In the degree that the Sabbath school goes beyond the Bible until it reaches Christ, in that degree it fulfils its high mandate, and discharges its high purpose. Then, again, I rejoice in it, because it has furnished such glorious scope for the spirit and service of women. Napoleon said, "Give me the mothers of France, and in a few years I will win France itself." In Manchester, not long ago, a lady was addressing an audience on the rights of woman. She said, "Where would man be without woman?" (Laughter.) "Where would man be without woman?" and a Lancashire lad in the audience cried, "In Paradise, mum." (Laughter.) I do not know—I will not venture an opinion—whether that is so or not, as I see that there are ladies here, but I venture to say that we shall never turn the social pandemonium of the nations we represent into a great and beautiful paradise without the help of women. (Cheers.) And we rejoice, therefore, that the Sabbath school furnishes such glorious scope for the spirit and service of noble womanhood. We rejoice in it also because it is such a magnificent discipline for teachers, as well as for scholars. Perhaps this aspect is too frequently forgotten—the patience, the courage, the faith, that are needed to cope with the stupidity, the ignorance, and the obstinacy that will come up even in childhood. It is a most magnificent school of discipline the church of Christ has ever witnessed.

I believe that in this meeting there are those who are not teachers in Sabbath schools and I dare not forget them, my lord. There are some who are not teachers because it is above them; some because it is beneath them. To those who are not teachers because it is beyond them, I would say, There is a task for every man, and a man for every task. When Sir Christopher Wren, the architect of St. Paul's, on one occasion stood admiring the noble pile his brain had planned, an urchin came up and said, "Did we not build a fine building, sir?" "We! who are we?" "Well," said the urchin,

"I carried up some of the mortar." It is true the lad could not have made the plan, but I am certain Sir Christopher Wren would not have carried up the mortar. There is a task for every man, and a man for every task. (Cheers.) Of those who will not participate because it is beneath them I would say, The task of training childhood is one of the noblest tasks under heaven. There is none nobler than the task which would look into the future and try to serve generations yet to be. Four hundred years ago, there was a schoolmaster in Germany who every morning, as he entered the school, took off his hat, and bowed in reverence before his scholars. They asked him why. He said, "Because there may be some leader, some hero, some great conductor of great affairs, in the children before me," and so he bowed. The teacher's instinct was unerring, for there was a lad in the school whose name was Martin Luther—(cheers)—who, in forty years was engaged in the task of teaching childhood, and of serving the generations that are to be. (Cheers.)

[Mr. B. F. Jacobs entered the room at this stage and was received with loud applause.]

The Rev. PEDR WILLIAMS, continuing, said: One hundred years ago, when the Sunday school was established, the religious croakers were in full force, and they predicted that the institution would soon prove a miserable and disastrous failure. The years have passed and this Convention is the answer to the prediction. (Cheers.) But the croaker is not dead. Who are the men who have a right to criticize our Sabbath school work? No man has a right to criticize unless he has the willingness to participate. It is easy enough, as Sydney Smith said, to play the good Samaritan without the oil and the twopence. (Laughter.) There was an Irish servant who once answered the door when somebody rang the bell, and found two ladies who would see her mistress. She told her mistress. "I don't want to see them," said she; "tell them I am asleep." She returned and said, "Mistress presents her compliments, she is very sorry, but she is fast asleep." (Laughter.) There are men to-day who are very fond of playing the high censor in regard to religious work—but ask them to come from those heights into the arena of struggle, and they are always fast asleep. (Cheers.) Only they have the right to criticize who have the willingness to participate. (Hear, hear.) We need to-day, depend upon it, despite of the enthusiasm that this Convention represents, and embodies, a still larger, still brighter, still more heroic spirit of activity. There are in our churches still people who are movers, not workers. There are people in our churches who are always starting, thinking, planning, but they have not gone yet. (Hear, hear.) It is necessary to remind such people of a remark of John Ruskin's, that perspiration is not inspiration. (Laughter.) But it is sadder still to see people indifferent in the presence of a great and sublime work like this. In a celebrated epigram Machiavelli has described a man who is not guilty of doing anything grievously wrong, and is innocent of doing anything very good. There

are those who suffer from an affection which always begins on Saturday evening and invariably leaves early on Monday morning. (Laughter.) These are the monks of our churches; they will never look at the fixed stars, but they will come out in crowds to see a comet, and when it is passed they lapse into serious monkish meditation. In that condition they harm nobody but themselves, and they benefit nobody but the makers of couches and easy-chairs. If I were to suggest a motto for the life of such people, I would say, "Bad for truth, good for trade." But, sir, in the presence of a work like that which Sabbath schools represents it is time we got rid of the spirit that is always singing that verse of Cowper's—

> "Far from the world, O Lord, I flee,
> From strife and tumult far,
> From scenes where Satan wages still
> His most successful war."

Why, my lord, the place where Satan "wages still his most successful war" is just the place from which no Christian has a right to be absent. (Cheers.) It is there his faith is wanted; it is there his sympathy will be quickened; it is there his activity will be widened, and it is there that he can write upon his manhood the ineradicable glory of duty attempted, duty done. Such people have an entirely false conception of what the church of God is. What is it? They are always talking about being settled in life, forgetting that a man is never settled until he dies. (Laughter.) What is the church? It is not a dormitory; it is not a club for social chat; it is not a debating society for the discussion of the faults of secretaries, deacons, and churchwardens; it is not a theological institution with a programme packed with instructions to the minister as to what he shall preach; it is not a park for loungers and loiterers; it is not a nursery where all the playthings are prejudices and all the children angry. What is the church? It is the marshalling of the forces of the Christian life and the hurling of them in all their serried glory, like the lifeguard phalanx in Waterloo, against the hypocrisies and corruptions of the world spirit. That is the conception you want. In the degree in which we rise to this conception of the church we shall make the Sabbath school the most glorious instrument for propagating Christian truth that was ever submitted to the world. I should like to say that I cannot help thinking that the quality that most of all makes a teacher's work triumphant is the quality of sympathy. Next to loyalty to Jesus Christ we want sympathy with human life. (Cheers.) Sympathy is based on goodness; the purest man is the man best fitted to teach, and best fitted to sympathise. As a man grows in goodness he grows in influence. If you try to influence childhood without personal goodness, you will fail disastrously. Why, the eloquence of a true, kind, Christianlike life is mightier than the eloquence of any speech, even though it be the speech of a Henry Clay, or of a Daniel Webster, or of a William Ewart Glad-

stone. (Cheers.) It is beeoming inereasingly felt that the seeularism we meet to-day, espeeially amongst young men and young women, is due far more to the inconsistencies of Christians and the unsympathetic attitude of the churches in the presence of soeial problems than all the intelleetual conclusions about Christianity put together. (Cheers.) We need life more than theory.

There was a man who wrote a book, "How to live a hundred years," and he died at the age of forty. (Laughter.) There was a lady who conversed with her minister near a window, and she said, "Yes, I agree with you. The best plan with ehildren is to treat them gently. Harsh words are no good. It is very mueh better to be patient, tender and graceful in addressing ehildren." Just then she saw her boy playing in the mud, and in a tempest of fury she raised the window, and said, "John, unless you come out of that puddle, I will break your baek and smash your head." (Laughter.)

Will you take the hint? (Cheers.) The teacher has to teach of his spirit, of his self-eontrol, of his eonfession, and of the unequalled majesty of a strong, sturdy and tender charaeter. Do you know that sympathy is invincible? There is only one oeeasion so far as I remember, in the history of our Lord, when the Jews acknowledge that He loved man. What was the occasion? Was it after one of those miraeles in which the God shone in the man? It was not. Was it after one of those diseourses in whieh heaven seemed to be opened, and he seemed to give to man of the eternal truth itself? It was not. When was it that the Evangelist had to write, "Then said the Jews, 'Behold how He loved Him.'" It was after He had written those words whieh have impressed our whole childhood, "Jesus wept!" "Jesus wept." "Then said the Jews, 'Behold how He loved him.'" What the miraele never did, what the teaching never did, the tear did, and it will do it again. (Cheers.) As the delegates to this Convention go baek to the work that awaits their faith, their heroism, their eonseeration; let them make self-saerifiee the melody of their life, let your power supply its notes, let your feelings enrich its melody, let every opportunity be tuned to the immortal strain.

Gaze into the past as you have done this week, and get experience from it; gaze into the future and get inspiration from it; above all, be alive to the throbbing neeessity of the present moment. I can always feel in eonneetion with a work like this that the finest field is given to you Sunday school teaehers. "Sound, sound the clarion, shrill the fife, to all the sensual world proelaim one crowded hour of glorious life is worth an age without a name." On the heights of Alma, and with this I eonclude, when the English stormed them there was a man who carried the flag somewhat in advanee of his troop. He planted the flag on the rampart. The eaptain thought the flag in danger; so he ealled out to the ensign, "Bring back that flag to the men." And the ensign,—he was a young man, and his eye was lit up with the fire of heroism, and his façe was blaek with the smoke of battle—answered,

"What? bring the flag back to the men? Never! Bring the men up to the flag." (Loud cheers.) That is the spirit we want. There must be no retreat; there must be no surrender, no retreat to the dead level of indolence, no surrender to the secularist spirit of the age. Then quit you like men, be strong.

When God speaks, be silent; when God commands, obey; when childhood appeals for guidance, away to the thick of duty; when man cries for help, away to his assistance. Cut your way through impatience; cut your way through discouragement; cut your way through cowardice; cut your way through selfishness; cut your way, for your struggle is short, your sword is truth, your joy is eternal, and your battle is the Lord's. (Cheers.)

The PRESIDENT: We have had the privilege to hear representatives from all the different quarters of the globe. Our friend Mr. Williams, who has just spoken, we have listened to with great pleasure. He represents two countries. I am glad to say he now represents London, but he also represents Wales (cheers) from whence I believe he came. Therefore he represents the two, and we are very glad to have had the privilege of his words this evening. I am sure it would be in accordance with the spirit of the meeting if, before I ask Mr. Jacobs to give the concluding address (cheers), I ask him to entreat God's blessing in prayer. Those of you who have had the privilege of attending the Convention have learned to love him, if I may say so, in the few days you have seen him, and those who have not attended the Convention would not like to part without a closing word of inspiration from him. (Cheers.)

Mr. B. F. JACOBS, amidst perfect silence, delivered a short and impressive prayer. He then addressed the meeting amidst cheers as follows:—It is a wonderful thing to me at least to stand in this hall, made sacred by so many associations, and filling your minds with so many memories, and look into your faces in remembrance of the hours of communion and fellowship that we have enjoyed together during the few days that are past. But it is a far more wonderful thing to stand here to-night in the presence of God our Father, and of the Lord Jesus Christ our Saviour, and of the Holy Spirit our Comforter and Guide, and look back over a century of Sunday school work, and see what has been accomplished, and try to look forward to the coming century, and imagine what God is waiting to do for us. We need indeed to have our eyes anointed with heavenly ointment; we need indeed to have our minds enlarged, and our hearts strengthened, that we may reach out and, in His name, try to grasp the possibilities that are before us, and press forward in the work He has given us to do. I am afraid lest, if I undertake to speak without my notes, I shall weary your patience, for I am very likely to speak for 90 or 100 minutes.

Let me remind you that the records of the first century of American national history are filled with achievements and progress that astonish the world. I speak as an American, and by permission. (Laughter.)

But the book that contains the history of the Church of Jesus Christ during the past century is crowded with wonders and blessings that call for the deepest gratitude and encourage the boldest faith. The history of modern Sunday school work is nearly all recorded in this volume, and this work is admitted to rank among the great things of the century.

The day has passed when men possessing intelligence, or who lay any claim to it, can look Sunday school workers in the face and suggest that theirs is a work for women and children. There are at this hour engaged in this work men of equal brain power and equal heart power, of equal influence in the pulpit and in business circles, of equal purity of life and breadth of character with any other men that tread the planet on which we live. (Cheers.) There is great dignity attached to the Sunday school work. I stayed a few weeks ago in the city of Newhaven. I was permitted to spend an hour of fellowship with my beloved friend Professor William H. Harper of Yale College, perhaps in some respects the most wonderful teacher of Hebrew that our century has produced, in America at least; a man whose name has gone round the world. That man I found to be not only deeply engaged and interested in this work, but personally the teacher of two Sunday school classes in Yale College; one of the freshmen's class numbering 123 students, and a Bible class with from 90 to 100 members. Some ladies in the city of Newhaven called upon Dr. Harper, and asked him if he would conduct a teachers' training class, a class for the thorough study of one book of the Bible, that they might get an insight into the way of studying the Bible; and the doctor told them that his engagements were too great and many to allow him to make new ones. They said, "Doctor, we had not thought you would do this without some compensation, and we have agreed to pay you £4 each, or 20 dollars of our money, being 500 dollars for the class of 25 ladies." Such was the desire to study the Word of God in Newhaven. (Cheers.)

I tell you, gentlemen, it is getting to be a dignified business to be a Sunday school teacher. (Laughter.) Not only so, but I was in the city of Boston with Mr. George W. Cabel, whose name I am sure has floated across the Atlantic. He is a teacher of a class of more than 2000 men and women, who come together on Saturday afternoon, having come there from 73 towns and cities, leaving their business, giving time and money, paying their own expenses, and contributing 2500 dollars, or £500, per annum to the teacher who will teach the one lesson a week during the week. It is dignified work teaching in the Sunday school. Perhaps some of us have not had quite as much pay as would tend to increase our dignity; we may have little stimulus in that direction. But we re-affirm the statement that, admitting all that can be claimed for any other branch of church or Christian work, we solemnly declare our belief, that in the work performed, in the results achieved, and in the expense incurred, the Sunday school is the most

important, the most hopeful, and the most economical agency known. (Cheers.)

I have only one point to make in support of that statement, for you can easily solve the problem with this. It is the most hopeful, because we have the children. In the great and awful conflict between truth and error, between faith and unbelief, between morality and virtue on the one side and immorality and vice on the other side, between temperance and intemperance, between liberty and lawlessness, the side that gains the children will secure the victory, and the side that loses the children will suffer defeat. The destiny of England and America is in the hands of the children. (Cheers.) If these children are rightly led and truly taught by faithful teachers, we shall be saved; if they are neglected and untaught, the danger is appalling. A large number of these children are now in our Sunday schools, and many more are within our reach; therefore, we are to a great extent responsible for the future. Great and expanding as this thought is when applied to our own country, it increases as we remember that we have much to do in deciding the destiny of the world. The best way to meet the responsibility is to push our work. The best place to begin our work is nearest our home, and the best time is NOW.

I fully agree with a distinguished brother who urged that the very first requirement of a Sunday school worker is sympathy with those for whom and with whom he has to work. It is impossible for us to know very much about our work unless we know those for whom we are working. What wonderful mistakes of judgment would be corrected; what wonderful mistakes of methods would be righted, what wonderful mistakes of every description would we avoid if we understood and felt for those whom we were to teach. Years ago a distinguished brother from New York, a merchant, used to come from the west to help us in our Sunday school convention, and he said he had been promoted from being a superintendent of the school and a teacher of a class of adults to become the teacher of the primary or infant class in the Sunday school; and I tell you it is a great promotion. (Cheers.)

We need sympathy. Mr. Hart, a teacher in our city, once said in a primary class there was a little fellow crying. He took a seat trying to wipe his nose and eyes at the same time on his coat sleeve, and he said instead of rapping for order or ringing the bell or shouting, he went up and put his hand lovingly on the little fellow's head, and said, "My boy, what is it you are crying about?" The little fellow told him what it was that troubled him, and Mr. Hart took him up in his arms and kissed the tears off his cheeks, and smoothed his hair, and, said he, "I tried to help him." Hear J. B. Gough. (Cheers.) He told a story about an English lad. It was printed in your wonderful "British Workman" years ago. A little fellow was crying in an English school. The teacher kindly went to him and said, "What is the matter, my boy?" The lad looked at him and said, "Please,

sir, our old donkey is dead." (Laughter.) The man looked at the boy a minute, and tried to brush away his tears. He then turned to the class and said, "Children, George's family have met with a great loss. You know George's father drives a cart, and he had a donkey to work it, and earn the bread. Now the donkey is dead, and what will he do for bread? Don't you think we had better give our pennies to help George's father to buy a donkey?" The man who had no sympathy with a boy when his donkey died was not fit even to teach the donkey. (Laughter.) We have got to get to the bottom of things. This is the first step in advance to the right understanding of the present condition of things; then we shall be prepared to go on. Mr. Gough had another story. He said, one night in a sleeping car the passengers were kept awake until a late hour by the crying of a child, and suddenly a man who got thoroughly out of patience—there are actually half a dozen of these men in America (laughter)—put his head through the curtain and said, "Where's the mother of the child?" A voice came back in a minute, "In her coffin in the baggage car." Presently there was a thud on the floor, and a pair of feet in blue yarn stockings struck the carpet, a great pair of arms was stretched out, and a voice said, "Just give me that baby, and the rest of you go to sleep. You need not be afraid of my dropping it. I have held them before." He said, "Please, go to sleep." He put it over his shoulder, put his great hand on it, and began in his low voice to sing to it. I suppose he sang—

"Hush, my dear, lie still and slumber,
Holy angels guard thy head;"

and I think the angel that guarded the child was about six feet high, and weighed about fourteen stone. (Laughter.) These are the very kind of angels this world is longing for now. (Hear, hear.) There has got to be more of the tender sympathy entering into all our work from beginning to end. I heard of a man who went out of his house one morning, and after he had gone a lady called and found the wife in tears. "What is the matter?" She said, "My husband did not kiss me when he went away this morning." "Does he live in England?" I am almost afraid some of your wives would cry if you did kiss them. (Laughter and cheers.) Why, you used to kiss her. There was a time when you were unwilling that any other lip should touch her cheek. Do you do it now? We have got to deal with that tender loving spirit that filled the heart of the Son of God when He was down here. Let us also be thoroughly persuaded that "thoughtful men are convinced that the closing years of the nineteenth century constitute a momentous crisis in the history of the nation." "There is a march of events that will not tarry." Other agencies may have a temporary effect for good, but we believe the statement that "The Gospel must furnish the solution of the great social problems;" and we believe that, of all the Gospel instrumentalities used by the church, the

Sunday school has the first place, because it has the children and the youth. (Cheers.)

Let me pass on to suggest to you that Sunday school work is an element of the greatest power in education. The Sunday school is a wonderful educator. Men have been on the platform of our Convention who have told us that they learned to read the Bible and spell the Word of God in the Sunday school. Like the old coloured woman, who coming out of slavery went into the Sunday school to learn to read, they gave her a book. She said, "Will you please teach me to spell the name of Jesus first, for it appears to me all the rest will come easier if I learn that blessed name." (Cheers.)

As an educational force the Sunday school has not been given its proper place. American Christians are slowly arousing to the mighty efforts that are made by sceptics and Romanists to undermine our educational system. The Bible is being excluded from our public schools; infidelity and scepticism are assailing our young men and women from professors' chairs, in high institutions of learning, and the Catholics, declaring that education without religion is dangerous, have established in the United States 2606 parochial schools, where 500,000 children are being taught. It is a fact worthy of attention that in large cities many children in Protestant Sunday schools enjoy but few other educational advantages, and even in the rural districts many scholars are here taught to read, and are helped in other studies, because the system of Sunday school teaching is constantly reaching out after historical, biographical, and scientific facts, to illustrate and enforce the lessons of Scripture. And, while it may be truly said that the only text book of the Sunday school is the Bible, yet how great is its power. As an educator it is fitted to teach and train the conscience and to educate the reflective powers. It is well said that "the Bible has originated our intellectual life and formed our power in two hundred languages and dialects." It exercises its power on the imagination, and, regulating the conscience and the will, it forms character, which is the object of all true teaching; it is the educator of the world in art and music, "and the debt of literature to the Bible is like the debt of vegetation to the light."

We have a college known as Girard College. A man left a great fortune, large in that time, and which has increased to an enormous size, to found an institution of learning, and from that institution he shut out in his will every clergyman of every denomination. I was visiting my friend George H. Stewart. They told me I should find him on the board of directors at a meeting at Girard College. I went and they said: "You cannot go in, sir." I said: "You are mistaken." The porter said: "I cannot let you go in; stand aside." I said, "Cannot go in! I will go in. You don't understand what you are talking about; you mean well enough, but you misunderstand the case. Take my card to Mr. Stewart." He came back in a few minutes and said, "Please walk in." "Certainly; I simply stayed here to

catch my breath." (Laughter.) Mr. Stewart invited me to speak to 1700 boys in that institution. I said: "I thought you did not allow preaching here." "Oh, yes, laymen and business men; not clergymen. Mr. Girard said nothing about laymen preaching, though he declared that a minister should not enter. So we throw the doors open to laymen. We have them here two or three times a week preaching to our boys." This is not the only door in the world for laymen to enter.

There are merchants in Great Britain, if ever they are to be converted, they will be converted through the testimony of some great merchant. If the lawyers are converted, it will be through some great lawyer. If physicians are ever to be brought to the Lord Jesus Christ, it will be by the hand of some man, who, like the great Physician himself, will have found a way to their hearts. If the ladies of the United Kingdom are ever to be saved, it will be by great ladies of the nobility. If boys and girls are ever to be saved, they will be saved by those nearest to them. God has sent us all out into this work. I said to Mr. Stewart, "How did you get the Bible into Girard College?" He said: "It was a provision of the will that morality of the highest type should be taught there (cheers), and we put in the Bible. They brought a test case against us to exclude the Bible, but the State Court declared the Bible to be the highest text-book on morality known to the world." (Cheers.) When some enthusiastic and marvellously beneficent person stands up at 2*s.* or 4*s.* a head to lecture on the mistakes of Moses, let the Sunday school teacher take these prophets of infidelity to the Supreme Court, who have passed their verdict on the subject, and tell them they had better take their appeal to the Court of Heaven. There are some mistakes that Moses did not make (laughter); a good many; there are some mistakes that Christ has not made; there are some mistakes that are not made by those who follow the teachings of that Book, and are guided by the Holy Spirit; mistakes that none of us will make if we stand solidly on the everlasting Rock and the precious impenetrable riches of Christ. (Cheers.) And who is an advanced thinker and profound teacher, compared with Jesus Christ? and where can fresh thought and sublime ethics be found if not in that Book?

In the full light of all discovery, investigation, and criticism, the declaration remains undisturbed and unshaken that "all Scripture given by inspiration of God is profitable," and thereby "the man of God may be thoroughly furnished unto every good work, and made wise unto salvation." And this word *unto* signifies *right on to* the day of salvation. It has furnished, it does furnish, and it will continue to furnish, all such, right on to the day of salvation. It may be said that our public schools have grown out of the Bible, for no sooner had Luther finished his translation than he suggested to the magistrates that the children be educated at public expense, and out of that grew the public school system.

President Grant (cheers) said: "Hold fast to the Bible as the

sheet anchor to your liberties, write its precepts in your hearts, and practise them in your lives. To the influence of this Book we are indebted for all progress made in our true civilization, and to this we must look as our guide in the future." The Frenchman, Emile de Laveleye, in his book, "L'Instruction du Peuple," says: "The Sunday schools of the United States form the strongest foundations for the perpetuation of its Republican institutions." (Cheers.) And he would say with equal truth, and force, and application, that the foundation of the empire of Great Britain rests upon it, and your own glorious and blessed Queen has asserted the same thing. (Cheers.) Talmage says "The eonquest of America will be by the eonquering army of children, they are the preface to the book of the future. The destiny of our country is revealed in the boy of to-day. Which shall conquer, the good or bad?" And he eries out, "Oh for one generation of holy men!" and he asks, "Shall it be the next?" (Yes.) That is our wish; that is our work. (Cheers.)

And I remind you, in the second place, that we need faith in God and a willing spirit to do that whieh He has eommitted to us. Sometimes we say the diffieulties are too great. You heard a man yesterday morning speaking of the work in the State called Minnesota.

I do not know, but perhaps you wish to go to bed. Do you? (Cries of "Go on.") I ean come onee again some other time. (Laughter.) Well, I was in the State of Minnesota a few years ago, far beyond St. Paul. I tried to get out of the reach of the telegraph and railway train. I spent Sunday in a tent with my family and a few friends on the bank of a lovely lake. We had morning prayers and Bible reading. We then got into a canoe and rowed across the lake. We went out through some fields—you know how the road turns there (laughter), and there was a schoolhouse. We walked up to it. It was one of the old-fashioned ones, such as we used to go to when boys, a stove pipe right through the eentre of the roof. There was a stove in the centre of the building and one row of benches all round. I said to a little chap, "Is there a Sunday school here?" "Yes, sir, there is." "When does it begin?" said I. He said: "Mighty soon. As soon as the superintendent gets here. There she comes." "She comes?" said I. "There she eomes. Yes, there she comes." I looked down the road, and sure enough *she* was coming. She had a great grey horse. You remember the old grey horse in that funny-looking earriage like a wagon, you know. She was moving her hands backwards and forwards. (Laughter). I thought if I had any particular work to do there, it would be to hold the horse for that woman while she got herself and the children out. There she sat, one ehild on her seat, two in her lap, two thrown down in front, and a couple behind. (Laughter.) It was a good load for what we call a buggy, a one-seated affair. She said, "Boys," and they began to tumble out, one this side, one that, and one behind. (Laughter.) One said: "Mister, take out the library, will ye?" I said: "Where is it?"

"Under the seat," was the reply. That is what you would call a running accompaniment. (Laughter.) I found in an old bandana handkerchief eleven books sent up from some Sunday school nobody knows where. We went in with the procession into the schoolhouse and found several benches there. Two other women joined us, and there was a little group of thirteen scholars gathered around. The lady asked me to help with the teaching. I said I would do the best I could. She said: "I shall have to stop you when the time's up." That is right; that is the way they do it in England. (Cheers.) Presently she said: "The time's up. If you would make a short address, the children would like to hear you speak." I made a short address; at least I tried to. She said: "You can't talk long. I have to go to another Sunday school four miles and a-half away. I have not got room in the buggy for you. I suppose you don't like to walk that far." I helped her into the buggy. I said: "Where did you get the children?" She said: "I picked them up by the way." I said: "Give us a few loving workers with that woman's spirit, and surely there are no difficulties on the face of the earth which would not be overcome." (Cheers.)

I had the privilege of meeting a lady in a beautiful house in one of the cities of Dakota. I happened to go there for my health. She showed me an elegant house; but she lived in a sod house for the first year. "What did you do for a Sunday school?" I asked. She said: "We had one as soon as we got the sod house." "Where did you get the children?" "Get them; where they are to be found." "That is a good place to get them." (Laughter.) "We brought a horse here and a good stout wagon. As soon as we got a wagon full we bumped it down into the sod house and started a Sunday school." Now there was a beautiful temple to the living God, and that woman enjoying the service of the ministry, a devout servant of Christ, and around her nearly a hundred children gathered in by that work. I tell you the church of Jesus Christ must stop its retreat, and standing still, and make a tremendous advance all along the line. In the war we had a general with a young slave named Tom. He was on the other side. On one occasion there had been quite a disaster happen to the gentlemen soldiers. They were badly used up. The coloured gentleman said: "Master General, this child would like to go home and see old folks a little while if no dejection." (Laughter.) This was a great place to get home-sick. General said: "You can't go now. We can't spare you. What could we say?" "Well," he said, "we could say that owing to the state of the country and the peculiar circumstances of the case we were advancing backwards and the enemy was retreating on us." (Laughter.) That has been the attitude of the church. We have said, "owing to the peculiar circumstances of the case." It is always peculiar circumstances. I never found a church or Sunday school in any town or village throughout the world but it had peculiar circumstances. Of course there are peculiar circumstances,

but we must deal with them; that is what we are made for. It is about time we stopped advaneing baekwards, while the enemy retreated on us with full forec. God's people are needed to believe in His power, and do His work. We plead with God's people to eome together in Conventions like this, and shoulder to shoulder they shall close up the ranks and plan and pray and wait to see if we cannot reach these people by means of the Gospel. Brothers, let us lay aside our differenees, and close up shoulder to shoulder and push on our work, and if we eannot agree let us adjourn to the millennium and talk it all over then. (Laughter.) Now for our organization. We are not talking now about the organization of the Sunday school, about methods and plans. On Monday night I will if you wish it. Now I am talking about the organization of the army, the mobilization of the work, bringing all the eorps and battalions, and regiments, and brigades into line.

Thorough organization ineludes Convention and Institute work in every township, but does not stop short of regular house-to-house visitation of the entire country. This is the only known way to reaeh all the people. To sueeeed in this, as well as to make our Conventions a sueeess, every county needs at least one missionary, and some eounties need one hundred missionaries. "We are willing to be delighted with suecess, though we are somewhat indifferent to the homely qualities whieh insure it." The question of a few missionaries is easily solved; the eounties will employ them, but, *if the most needy fields are to be cultivated, it must be by the help of other counties.* We must possess and cultivate the missionary spirit. It is useless to talk of reaehing the needy unless greater effort is made. What has been done is only what eould be done without saerifice or great effort. If the Lord has an "alabaster box" in the keeping of any Christian, it would seem to be the time to empty its eontents at His feet. He blessed the poor "widow with two mites" and put them at interest for His glory. He blessed the rieh woman with "the alabaster vase," and caused the everlasting perfume to eome down to us. Shining and blessed illustrations of His willingness to use the little of the poor, and the much of the rieh.

We suggest that contributors be allowed to give to a definite objeet. Those who wish may eontribute towards the salary of a secretary for India. I understand we have taken £62 this evening. Well, that is enough to pay half his fare over there; but what is he going to eat when he gets there? (Laughter.)

In Europe a Jew has given forty millions of dollars to education, and a Catholie has given twenty millions of dollars for charity, while in our own country one Catholie lady gives three millions to a university, and another relinquishes a fortune of four millions to devote her life to following Christ in a convent. Has God forgotten to be graeious to Protestants, or to prosper those who profess His name as Sunday school workers, or do we lack the devotion that is needed? "If our

fleece be dry, it is not because there is no dew in heaven, nor because none fell last night." *We must have an errand to the throne*, and when we ask we must be prepared to receive. "If we carry little pitchers to the well, we shall bring little water away." The men and women here gathered can, if they will, give ten thousand pounds, this year, to this work.

I would suggest that there is a bright side to our work. In many places there is an increasing feeling of personal responsibility. This is true of many Sunday school workers. We have the best part of the field to cultivate, we have the most impressible and hopeful class to teach; we have the most fruitful precious seed to sow, and we have an ever-giving and ever-living Saviour to offer, and the ever-present and all-powerful Holy Spirit to guide and bless us.

In this day of scepticism and worldliness, God has given us His infallible and eternal Word to teach. What dignity and authority is conferred upon us! What high privilege is ours! What confidence it gives to the teacher and missionary to know that He has said, "Heaven and earth shall pass away, but My words shall not pass away." It is written, "He that hath My word, let him speak My word faithfully," and "Plainness is the beauty of teaching. What good doth a golden key that opens not?" Let us teach plainly—"Teaching them to observe all things whatsoever I have commanded you"—"His Word the substance of our teaching, His spirit our helper, and Himself our guide." If our Lord tarry, eleven years remain for work ere the sun of this century sink below the horizon. *What possibilities are enfolded in these eleven years!* Wonders have not ceased. Protestant churches are being erected in Jerusalem. Converted Mohammedans are preaching the Gospel in India. 200 churches and 270 schools are reported on the West Coast of Africa. The McAll Mission has 134 stations in Paris and France; and in nine German universities a movement has started for mission work among the Jews, and 130 students have enrolled their names among those who are to be trained for this purpose. Eleven years of Sunday school work! Will the men of sixty, who have ten years to live, give these years to Christ and His service? Will the men of forty, in the greatness of their strength, give these years and their strength to Him? Will the young men, stepping forward to begin the Christian life, push the work, in His name? No matter for past failures,—

> "Men may rise, on stepping-stones
> Of their dead selves, to higher things."

All things are possible with God, and all things are possible to the believer. This is a day of decision. "The Holy Spirit gives awfulness to these services. We are in His tremendous presence, under His omniscient eye, in the grasp of His infinite power, in the gracious sphere of His healing love." Let us here decide, if the Lord tarries, and we live, the coming year shall witness that our gathering in this

Convention was of Him, and for Him; and, if during this year Jesus shall come, blessed will that servant be who is found waiting, and watching, and working for his Lord.

Brethren, "Let us rise and go to our work, to-morrow we shall rise and go to our reward." (Loud cheers.)

The delegates sang very heartily the hymn, "God be with you till we meet again," and the Rev. Dr. JOHN HALL closed the meeting with prayer.

*** The psalmody throughout the whole of the twelve sessions of the Convention was admirably sustained by members of the City of London Branch of the London Sunday School Choir, conducted by Messrs. Luther Hinton and W. Binns.

FAREWELL MEETING OF THE DELEGATES.

THIS gathering of delegates of the World's Sunday School Convention, by the kindness of the Earl and Countess of Aberdeen, partook of a somewhat social character.

ON SATURDAY AFTERNOON, JULY 6TH,

in very favourable weather, nearly a thousand friends assembled, to partake of the generous hospitality of the noble Earl and Countess in their grounds

AT DOLLIS HILL.

The visitors met with a most hearty greeting from their distinguished host and hostess. The presentations lasted a full hour or more, and were of the most cordial character.

Every possible consideration was shown for the comfort and enjoyment of the guests. The military band of the Homes for Little Boys, Farningham, played an admirable selection of inspiriting airs, and a little kilted band of pipers and drummers from the Royal Caledonian Asylum paraded the grounds, and discoursed that vigorous music which thrills the heart of Scotsmen, many of whom were present from regions near and far. The lovers of gentler strains crowded round the hand-bell ringers, that company of Sunday school teachers and friends of Sunday schools, who perform so skilfully under the direction of Mr. Duncan S. Miller. The programme was in keeping with the spirit of the occasion. The ringers, who were attired in the picturesque costume of the period of Edward the Fourth, had with them 131 bells. Now they would fill the air with the sweet sounds of carillon, and then with the softer tones of some well-known hymn, such as "Jesu, Lover of my soul," to which the circle of admirers contributed the vocal accompaniment.

Nor were the creature comforts forgotten. In a large tent tables were spread with light refreshments of numerous kinds, and all agreeable to the palate, not excepting the cooling ices and the luscious strawberries. Tea, coffee, lemonade, and water deliciously cold, banished all thought of drinks partaking of the nature of intoxicants. The noble Earl as well as Lady Aberdeen were most gracious and friendly to all;

and everybody felt so much at home that the guests seemed to share the feeling expressed openly by one, who said he would like to stay there always. A knot of the more distinguished visitors and officials, whom an enterprising artist had just photographed, gradually grew into a mass of people. Lord Aberdeen appeared under the verandah which shades one side of the house.

The EARL of ABERDEEN, presenting himself as the "Master of the Ceremonies," informed those who were anxious to catch "the special," that he had delayed its departure until a few parting words had been exchanged.

His Lordship then expressed the regret of the whole meeting that Mr. Gladstone, in consequence of a previous and most important engagement, was deprived of the pleasure it would have given him to have been in their midst to-day. The noble Earl then asked for a brief address from

Mrs. PEARSALL SMITH, who said she felt very much at home, for one reason, among others, that there were present 500 Americans. That she was an American they would all know when they heard her speak.

Another thought that made her very happy was that all these people were on the side of the children. That had been the cry of her life—to have the people on the side of the children. She then recalled memories of her own childhood, contrasting it with the child life of to-day, how, when she was a little girl, she used to have such a longing desire for some one to say something to her on religious subjects, and nobody ever did.

The family to which she belonged were Quakers; and she recollected that when the dear Friends, with their folded shawls on, came to her home, she would go behind them, and take hold of the shawl of one and another—thinking of the idea of touching the hem of the garment—as if she might catch some of their goodness.

In these days, she said, there are so many people on the side of the children to tell them of the love of God, that it is a grand thing to get among such company. We are in the right place when we are in the midst of people who understand what the heart of God is; for to my mind it seems that dealing with children teaches us what God's relation is to ourselves more than anything else in the world.

Mrs. Smith said that she had learned all her theology in her nursery and from her Sunday school class. I say to myself, "If I feel this way towards young children, and love them so much that I would willingly lay down my life to help them, I can understand how the Lord laid His life down for us, and He liked to do it."

If there is any single thing that Sunday school teachers think would advance the interest of their class or open the eyes of their scholars sooner to the light, they should do that thing, no matter what it might involve in the way of toil and self-sacrifice. What a lesson that ought to be to us about the love of God!

If I have one word to say in the way of advice—though I feel that is perfectly absurd in the presence of many friends of the young as are here gathered together—I would say, do make the children understand that the Lord loves them. I grew up thinking that He did not love me, because I used to be told in those days that, when I was naughty, God did not love me. When, however, I grew older, I found that God did love children when they were naughty, but did not love their naughtiness. When my own little children were babies, I used to feel delighted to think I had somebody to whom I could tell the blessed story of the Gospel; and they were bound to believe it because I knew they would believe what mother said. And so I would stand by the crib at night and tell them the story of Jesus. They used to say, "Tell me 'tory, tell me 'tory."

I always found that when the children were naughty, my telling them that story did more to quiet them and make them good than all the scolding and punishment could do.

Somehow, children must be made to understand that the Lord loves them, not the big people only, nor only the good people, because if they have to wait until God makes them good before He loves them, some of them will have to wait a long time.

We must make these young ones understand that Jesus loves them, and that He is on the side of the children. When they once get that into their hearts we may safely trust the love of God in Christ Jesus to lead them right through life.

And what a privilege it is to have the moulding of the dear children. They can believe the Gospel.

Mrs. Smith remembered the first time she ever heard anybody *really* teach the Gospel to children. Little children, she thought, could be converted just as much as big people. She could tell the story of one of her own little children. He was naturally a naughty little boy. He liked to slap and throw things about and tear leaves out of books. One day his sister—she was seven and he five—said, "Brother, I want you to be a Christian and to have a new heart." In the afternoon the little boy said, "Mother, sister has been praying for me." She inquired what did she pray.

He said, "I do not like to tell you." He felt bashful, and said sister would tell mother all about it. After dinner, her little girl told her, "I said to Fanny"—that was her companion—"make Logan come into the library and get a new heart." They then went into the library and the little girl prayed, "Dear Jesus, give Logan a new heart, and don't let him tell any more lies."

Then the little friend prayed, "Dear Jesus, give Logan a new heart." She was too polite to say about his telling any more lies.

The little girl then told her brother to get on his knees, and then she said to him, "Now, Logan, the Bible says that when you ask Jesus for a new heart, He always gives it; and you believe He does." "Yes," said he. "Now," she said, "you have got a new heart." He said, "Oh!

yes," and he really had. He was after that such a good boy that his mother thought he was getting ready to die.

About two weeks later, they were walking along the street, her little boy said to her, "Mother, I want to tell you a secret." "What is it?" He said, "I have got a new heart, and it is so soft." She inquired, "When did you get it, Logan?" "Oh! when sister and Fanny and me prayed." His mother asked him, "How do you know it's so soft?" "Because," he said, "it doesn't feel ugly and cross as the old heart used to do."

Very little children can be converted in that way, if only we are simple enough in our teaching to let them see the blessed truth of it.

The EARL of ABERDEEN, before calling upon one or two other friends to speak, expressed the pleasure it had given him and Lady Aberdeen to receive the large gathering. At all times it was a pleasant thing to be allowed to receive a company of friends, and such occasions were always more interesting to them when the company included many American friends. But they had a special reason for appreciating the occasion, because it was distinctly a gathering of Sunday school teachers. There were many veterans in the great cause. It was a cause which had a great past, and it would have a great future. He believed its future would be greater than its past. There was already an increasing tendency in this country to place the distinctly religious upbringing of children in the hands of Sunday school teachers. In contemplating the fact they must, more than ever, realize the enormous significance of the Sunday school movement.

Mr. B. F. JACOBS (*Chicago*),

speaking for the American delegates, remarked that it had been boastingly said, that if the skies were to fall, the bayonets of Russia would hold them up; but his firm belief was, that if the flood and full tide of sin and ruin came upon us, the strong faith and strong government of England, combined with the strong faith and united hearts of America, would do much to stem that tide. He was profoundly impressed with the debt and gratitude which Americans owed to England. More than any other government on the face of the earth, England had conserved and preserved the Christian liberties they enjoyed.

It was to Her Majesty, that blessed and honourable woman, the Queen of Great Britain, they owed a marvellous debt of gratitude; for ever during her life her hand had been stretched up and out in favour of freedom throughout the earth. They were engaged in a wonderful work. He believed that the most thoughtful and far-sighted worker in the Sunday school ranks to-day had only caught a glimmer of the glory that was to be.

The world is coming more and more to understand the power of childhood. It has often been said that Jesus Christ discovered childhood. We understand full well the place that is given to childhood.

The world is bowing around the little child, whether in the family, the church, or the nation.

At San Francisco, in the United States, a father, dissipated and shamefully wicked, tried to take away from the mother the custody of a little girl. He swore in open court that his wife was vicious and unworthy of the custody of the child. The magistrate, however, asked who had taught her to pray; and when the child said it was her mother, the judge at once delivered her to her mother, and told the father that he had proved himself unworthy of the custody of the child.

God give to Sunday school teachers great consecration, wisdom, and humility, in order that they may have great success! Bear in mind that as we separate, and may not perhaps meet again on this side of the river, that they and we are on our journey to a place where we shall look into the face of Him for whose sake we are gathered together, and in whose strength we are attempting this work. For one, I am looking forward to that hour.

The company then sang, on the spur of the moment—

"We sing of the realms of the blest,
That country so bright and so fair."

Lord KINNAIRD, as the President of the Sunday School Union for the year, moved a hearty vote of thanks to the Earl and Countess of Aberdeen for their gracious invitation to the delegates, and for their generous hospitality. They would never forget that Saturday afternoon, which came so auspiciously at the close of the Convention.

Mr. F. F. BELSEY, J.P., as President of the Convention, seconded the motion, with the observation that Lady Aberdeen had manifested practical interest in the movement by which no less a sum than £2000 had been raised towards Sunday school Extension.

The assembly accepted the resolution with three cheers (given in old English fashion) for Lord and Lady Aberdeen, with one cheer more for her Ladyship, and another for the children.

The EARL of ABERDEEN briefly replied for himself and the Countess. There was, however, a murmur of expectancy, and her Ladyship, divining the general wish, responded by giving a brief address.

The COUNTESS of ABERDEEN said: Ladies and Gentlemen, I hope you will forgive me if I am wilfully disobedient; but I am afraid I must ask permission to be so to-day. I only want now to thank you very much for the great kindness you have done me, both here and at the Convention. I assure you that I feel it to be a real honour to have been allowed to take a part, however small, in that Convention. It has been a very great pleasure to Lord Aberdeen and myself, to think that the closing gathering should have taken place in these grounds. It is a very pleasant thing for us to think that old friends and new friends, too, should have met here to talk over the memories of the Convention that has just concluded. And we, I assure you, join with you in praying and trusting

that those memories may prove a blessed inspiration to us all as we go forth once more to our work. I again thank you.

When the cheers had subsided, the noble Earl requested his guests to join him in singing "Praise God from whom all blessings flow."

Shortly after the echo of the last strains of the doxology had been lost in the valley, the vast company reluctantly quitted the grounds of their estimable host, recrossed the green fields, and returned to London by the "special" just an hour before sunset.

APPENDIX.

LIST OF DELEGATES

TO THE

WORLD'S SUNDAY SCHOOL CONVENTION.

GREAT BRITAIN AND IRELAND.

Adams, Geo. F.	Chester	S. S. U.
Addison, J. G.	Sunderland	,,
Ager, Richard Stride	Bedford	,,
Allen, Francis W.	Glasgow	,,
Allen, Rev. J. B.	Wesleyan Meth.	,,
Allen, Rev. Wm. Herwood	Prim. Meth. Missy. Socy.	
Andrews, William John	Woodbridge	S. S. U.
Appleton, John David	Society of Friends	
Armatage, George	Friends 1st Day S. S. Association	
Ashley, Ruscombe J.	Wesleyan Meth.	S. S. U.
Ashmead, F. D.	Bristol	,,
Ashton, John	Bedford	,,
Aspin, Robert	Blackburn	,,
Atyeo, Vincent Wm.	Langport	,,
Avery, J. Jun.		S. S. U.*
Ayre, Rev. G. J.	Wesleyan Meth.	,,
Bailey, Charles	Manchester	—
Ballantyne, Daniel	Glasgow	,,
Banbury, John	Oxford	,,
Barnard, J.		S. S. U.
Baron, John Smith	Blackburn	,,
Bartlett, Wm.	Cotswold	,,
Beatty, Martin		S. S. U.
Beaty, James	Carlisle	,,
Beaumont, E.	Oxford	,,

* Where the letters S. S. U. only occur, it must be understood that the delegate represents either the Sunday School Union Committee, 56, Old Bailey, London, or one of its Metropolitan Auxiliaries.

Beecroft, Samuel	Nottingham S. S. U.
Belsey, F. F.	S. S. U.
Benham, T.	,,
Bennett, Thomas H.	Derby ,,
Berry, J. M.	Merthyr Tydfil ,,
Bewers, Wm.	Barking ,,
Binns, W.	S. S. U.
Blake, J. W., C.C.	Gosport ,,
Blumer, John	Sunderland ,,
Bowra, Charles Thos.	Wesleyan Meth. ,,
Boyd, John A.	S. S. U.
Bridges, Joseph	,,
Briscoe, Rev. J. T.	,,
Broomhall, Mrs. B.	China Inland Mission.
Broomhall, B.	,, ,,
Broxap, John	Wesleyan Meth. S. S. U.
Bruce, Rev. William	Free Ch. Scotland S. S. Committee
Bryce, Peter B.	Glasgow S. S. U.
Bryden, Robert	,, ,,
Buck, F. W.	Sutton-in-Ashfield ,,
Bull, George	S. S. U.
Burchfield, T.	,,
Burgess, Henry T.	,,
Burt, C.	,,
Busby, F. W.	,,
Butcher, Richard	Bury ,,
Buttfield, J. J.	S. S. U.
Button, Rev. H. G.	West Herts ,,
Cakebread, G.	Haverhill ,,
Callender, Hugh W.	S. S. U.
Carlisle, D.	Wesleyan Meth. ,,
Carruthers, G.	Bedford ,,
Carter, Thomas	Berwick-on-Tweed ,,
Cass, John	Barnsley ,,
Castle, James	S. S. U.
Chambers, J.	,,
Chapman, A.	,,
Chapman, G. B.	,,
Chapman, J.	Frome ,,
Chappell, James	S. S. U.
Chappell, Samuel	Bristol ,,
Childs, William	Brighton ,,
Chippindale, Richard	Blackburn ,,
Clark, John William	Lincoln ,,
Clark, W.	Eyethorne ,,
Clarke, J.	Norwich ,,
Clarke, William	Thame ,,
Clay, John	Halifax ,,

Clements, F. ..... S. S. U.
Clokie, Ald. McDowall, C.C. ..... Castleford ,,
Clokie, J. T. ..... ,, ,,
Collier, Samuel Jeremiah ..... Reading ,,
Colquhoun, J. ..... S. S. U.
Colthurst, George Edward ..... Taunton ,,
Comyn, Chas. A ..... S. S. U.
Cook, E. A. ..... ,,
Cook, Rev. George S. ..... ,,
Cooper, Arthur J. ..... Salford S. S. U.
Cooper, J. A. ..... ,,
Coote, C. N. ..... ,,
Cork, S. C. ..... ,,
Coster, Alfred ..... Plymouth ,,
Couchman, Edwin R. ..... Rochester and Chatham ,,
Cousins, Rev. George ..... London Missionary Society.
Cox, Thomas A. ..... Maidstone S. S. U.
Cox, T. J. ..... S. S. U.
Craig, Rev. James, D.D. ..... Religious Tract Society.
Crombie, Rev. Wm. Edward ..... Prim. Meth. S. S. U.
Crook, Lewis Thomas ..... Lewes ,,
Crosland, F. ..... Huddersfield ,,
Crowther, J. S. ..... S. S. U.
Culverwell, W. ..... ,,
Cutler, Josiah ..... Isle of Wight ,,
Dakin, Henry ..... S. S. U.
Daniell, J. L. ..... Bristol ,,
Davey, Major Thomas, C.C. ..... Peterborough ,,
Davis, B. R. ..... Yeovil ,,
Dealey, George ..... Wesleyan Meth. ,,
Denby, H. ..... S. S. U.
Deverell, Philip Henry ..... Thame ,,
Dewbury, Chas. J. ..... East Herts ,,
Dimmick, Stephen ..... Devonport ,,
Dingley, Alfred ..... Yeovil ,,
Docwra, Miss Charlotte ..... Witham ,,
Dudgeon, John Scott ..... Ch. Scotland S. S. Committee.
Dunstall, W. ..... Rochester and Chatham S. S. U.
Eddy, Edward ..... Kidderminster ,,
Eden, F. R. ..... S. S. U.
Edmunds, J. ..... ,,
Edwards, W. ..... ,,
Edwards, Walter N. ..... Wesleyan Meth. ,,
Ellis, Caroline H. ..... Huddersfield ,,
Errington, Roger ..... Sunderland ,,
Falkner, Edward ..... S. S. U.
Fenton, Joseph M. ..... Dewsbury ,,
Ferguson, Rev. Joseph ..... Prim. Meth. ,,

Firth, S., F.R.H.S. ..... Leicester S. S. U.
Fish, Thomas ..... Kidderminster ,,
Ford, G. N. ..... Manchester ,,
Foskett, Robert ..... Wesleyan Meth. ,,
Fowle, C. ..... Wesleyan Meth. ,,
France, W. Scott ..... S. S. U.
Freeman, Wm. ..... Leicester ,,
Friend, Daniel ..... Brighton ,,
Froud, J. W. ..... S. S. U.
Fulford, William ..... Sheffield ,,
Gaukrodger, Walter ..... Huddersfield ,,
Gaunt, Harriet ..... ,, ,,
Gibbs, W. I. ..... Wesleyan Meth. ,,
Gibson, Rev. James ..... Meth. New Conn. ,,
Gilbert, Edward W. ..... Ipswich ,,
Gilder, George J. W. ..... S. S. U.
Gill, Richard ..... Wesleyan Meth. ,,
Gittens, H. ..... S. S. U.
Gladwin, James ..... Batley ,,
Glover, Rev. Richard ..... Baptist Missionary Society.
Goodman, Albert ..... Taunton S. S. U.
Gordon, John ..... Isle of Sheppey ,,
Gould, J. ..... Bristol ,,
Graham, James ..... Hartlepool ,,
Green, Benjamin Lepard ..... Manchester ,,
Greene, Rev. Thos. R., A.B. ..... S. S. Society for Ireland.
Gregory, R. ..... Matlock S. S. U.
Griffin, Colonel ..... S. S. U.
Griffiths, J. E. ..... Pembroke Dock ,,
Griffiths, W. J. ..... Shrewsbury ,,
Grimwade, John Henry ..... Ipswich ,,
Groser, W. H., B.Sc. (Lond.) ..... S. S. U.
Grout, Joseph ..... Ashford ,,
Gudridge, Samuel K. ..... Devonport ,,
Haigh, Rev. John ..... Keighley ,,
Hall, William ..... Derby ,,
Hammond, James C. ..... S. S. U.
Harding, Charles ..... Wesleyan Meth. ,,
Harding, John G. ..... S. S. U.
Hardy, John ..... Halifax ,,
Harris, W. ..... Merthyr Tydfil ,,
Hartley, F. J. ..... S. S. U.
Hartley, Thomas ..... Rochdale ,,
Harvey, John Fowler ..... Ashford ,,
Haward, S. E. ..... Tunbridge Wells ,,
Hawkes, H. ..... S. S. U.
Haynes, W. T. ..... Cambridgeshire ,,
Heberlet, Percival Edwin ..... General Baptist Missionary.

Herbert, C. ..... S. S. U.
Heron, Ernest Peter ..... Liverpool ,,
Hewitt, Arthur..... S. S. U.
Hickling, Chas. A. ..... Eastbourne ,,
Hill, Abraham ..... Wesleyan Meth. ,,
Hinds, Edward C..... ,, ,,
Hinton, L. ..... S. S. U.
Hirst, Miss E. ..... Halifax ,,
Holmes, George ..... Darlington ,,
Holmes, J. T. ..... S. S. U.
Hooke, Rev. D. Burford .....Flintshire ,,
Hooper, C..... S. S. U.
Hope, Thomas R. .....South Surrey ,,
Hopkins, Joseph George .....Birmingham ,,
Horton, Thos. ..... South Devon ,,
Howatt, James ..... Glasgow ,,
Howes, James.....Wesleyan Meth. ,,
Hudson, Frank ..... West Kent ,,
Hume, Thos. ..... S. S. U.
Humphrey, Joseph Mayne..... Burton-on-Trent ,,
Humphreys, E. Noel ..... Chester ,,
Hunt, Rev. Thomas H. ..... Prim. Meth. ,,
Imrie, David N. ..... Ch. Scotland S. S. Committee.
Innocent, C. J. ..... Sheffield S. S. U.
Jenkins, F. A. ..... Bristol ,,
Jennings, Reginald ..... West Hants ,,
Johnson, Wm. J. ..... S. S. U.
Jones, Alfred ..... East Surrey ,,
Jones, Rev. John Landels ..... West Northamptonshire ,,
Jones, William ..... Newport, Mon. ,,
Jones, Wm. M. .....Tunbridge Wells ,,
Jull, John ..... Beult ,,
Keeble, W. T. ..... Ipswich ,,
Keen, Rev. John Osborne, D.D. .....Bible Christian Missy. Soc.
Kelly, Rev. Charles H. .....Wesleyan Meth. S. S. U.
Kemp, George ..... S. S. U.
Kennedy, Henry ..... S. S. U.
Kinnaird, Lord.....President, ,,
Knight, Samuel Herbert .....Langport ,,
Knight, Wm. Edward ..... Newark ,,
Knowles, Samuel ..... Lancashire, Cheshire and Derbyshire Association.
Lancaster, John.....Liverpool S. S. U.
Lanee, W. H..... S. S. U.
Lawson, T. ..... ,,
Laycock, John ..... Keighley ,,
Lee, Henry Thos. ..... Hartlepool ,,
Lewarn, George ..... Plymouth ,,
Lewis, J. G. ..... S. S. U.

Lewis, Thos. ..... West Kent S. S. U.
Lewis, W. H. ..... S. S. U.
Lodge, Wesley ..... Batley ,,
Longbottom, B. ..... Louth ,,
Longbottom, Councillor ..... U. M. F. C. Home and Foreign Missions.
Lovett, Rev. Richard..... Religious Tract Society.
Macallan, Rev. W. A. ..... Norwich S. S. U.
Macgowan, John ..... London Missionary Society.
Macnair, James ..... Glasgow S. S. U.
Madder, Chas. S. ..... Wesleyan Meth. ,,
Marshall, Henry Dickon ..... Hull ,,
Martin, Rev. Arthur ..... Wesleyan Meth. ,,
Martin, Wm. Beavan ..... Isle of Wight ,,
Mawson, Henry T. ..... Southport ,,
May, David T. ..... Bristol ,,
Meadows, Wm. ..... Kettering ,,
Meadows, Mrs. W. ..... ,, ,,
Meir, W. H. ..... Sutton-in-Ashfield ,,
Middlebrook, Thos. ..... Shipley ,,
Milburn, Thos. ..... Newcastle-on-Tyne ,,
Miles, Alfred H. ..... S. S. U.
Millar, W. H. ..... ,,
Milsom, Wm. Griffith..... Reading S. S. U.
Mitchell, Thos. William Judge..... Rochester and Chatham ,,
Moore, Isaac ..... Bedford ,,
Morrish, Charles..... Lewes ,,
Morrish, F. J. ..... North Devon ,,
Mountcastle, J. E..... S. S. U.
Neal, John Henry..... Bradford ,,
Nichols, Geo. H. ..... Hull ,,
Nicholson, W. ..... S. S. U.
Norbury, J. C. ..... Manchester ,,
Norris, E. ..... S. S. U.
Norton, Samuel ..... Gloucester ,,
Oldfield, John Gaythorp ..... Whitehaven ,,
Oldfield, Mrs. ..... Whitehaven ,,
Oldroyd, Mark, M.P. ..... Dewsbury ,,
Paddow, Edward..... South Devon ,,
Parker, Henry R. ..... S. S. U.
Parker, Thomas ..... Nottingham ,,
Parkinson, C. W., L.C.C. ..... S. S. U.
Parlane, James ..... Scottish National S. S. Committee.
Parris, Benjamin T. ..... West Herts S. S. U.
Payne, G. ..... South Surrey ,,
Payne, George J. ..... S. S. U.
Pearson, A. R..... Meth. New Conn. ,,
Pegg, Arthur J. ..... Derby ,,
Phillips, Joseph, Jun. ..... Colchester ,,

Piggott, Wm. Edwin .....North Devon S. S. U.
Piper, Edwin James..... Shrewsbury ,,
Pollard, John.....Yorkshire Association.
Pollitt, John.....Lancashire, Cheshire and Derbyshire Association.
Porter, Alexander..... Manchester S. S. U.
Poynter, E. D. ..... S. S. U.
Price, Walter ..... Worcester ,,
Pringle, P..... S. S. U
Pullinger, William Wallis.....Sussex Association.
Purver, Walter J..... S. S. U.
Ramsbottom, James ..... Rochdale ,,
Randles, Rev. M. ..... Wesleyan Methodist (Manchester Dist.) ,,
Ransom, William C. .....Pudsey ,,
Rawlings, Edward ..... Religious Tract Society.
Reveley, Albert ..... ,, ,,
Richards, M. W. ..... S. S. U.
Rickett, William Richard.....Baptist Missionary Society.
Ridgway, Edward Peacock ..... Salford S. S. U.
Robertson, Joseph C.....Free Church Scotland S. S. Committee.
Robinson, James, F.R.H.S. ..... Leicester S. S. U.
Robinson, W. T. ..... S. S. U.
Robottom, C..... S. S. U.
Roe, Benjamin .....East Suffolk ,,
Rogers, Sarah Ann .....Bedford ,,
Rood, S. J..... S. S. U.
Rothery, W. ..... ,,
Rowe, T. ..... ,,
Russell, Miss C. F..... East Herts ,,
Russell, W. T. ..... S. S. U.
Ruston, Rev. T.....West Northamptonshire ,,
Rutherford, Rosa ..... Sunderland ,,
Rutherford, T. ..... ,, ,,
Sack, Alfred ..... S. S. U.
Saunders, John C. H.....Wesleyan Meth. S. S. U.
Saunders, Miss A. ..... ,, ,,
Sawyer, George David .....Brighton S. S. U.
Scott, Thomas ..... Paisley ,,
Scott, William G. .....Workington ,,
Scowby, Rev. Thomas.....Meth. New Conn. ,,
Senior, John .....Shipley ,,
Sheppard, James C. ..... Wesleyan Meth. ,,
Sherrard, James Corry..... Ragged School Union.
Shipway, George .....Birmingham S. S. U.
Sinclair, Alfred .....Rochester and Chatham ,,
Sindall, A..... S. S. U.
Sivil, G..... 5th P. Meth. Circuit Sheffield.
Slack, Edward .....Matlock S. S. U.
Slade, Mrs. Lydia Frances ..... Leeds ,,

Slade, Robert ..... Leeds S. S. U.
Slade, Robert.....Yorkshire Association.
Sligh, Robert ..... Birkenhead S. S. U.
Smith, Andrew..... Scottish National S. S. Committee.
Smith, Ebenezer ..... Liverpool S. S. U.
Smith, Frederick E..... Lincoln ,,
Smith, Rev. F. J.....Meth. New Conn. ,,
Smith, G. M. .....Gloucester ,,
Smith, J. Milton ..... S. S. U.
Smith, J. Turnbull .....Ch. Scotland S. S. Committee.
Smith, John W.....Boston S. S. U.
Smith, Kenred.....Cambridgeshire ,,
Smith, Robert Mason.....Wesleyan Meth. ,,
Smith, Thomas ..... S. S. U.
Smith, Thomas B. ..... Pontypool ,,
Smith, Mrs. Walter ..... Leeds ,,
Snowdon, Thomas G.....Newcastle-on-Tyne ,,
Sorrell, J. Edward ..... S. S. U.
Spiers, Josiah .....Children's Special Service Mission.
Spinks, J. ..... S. S. U.
Stedman, F. J. ..... ,,
Stephens, David.....Haverhill ,,
Stephens, James Horton.....Sussex Association.
Stevenson, Ald. George, J.P.....Leicester S. S. U.
Stevenson, William Henry ..... North Shields ,,
Stewart, Mark J., M.P. ..... Ch. Scotland S. S. Committee.
Stokes, Charles Thomas .....Beult S. S. U.
Stone, Frederick .....Cambridgeshire ,,
Storey, J. C. .....Hull ,,
Stott, Mrs. .....China Inland Mission.
Strange, Nevill .....Eastbourne S. S. U.
Straw, William.....Nottingham ,,
Stuart, Robert L. ..... S. S. U.
Suddards, William.....Yorkshire Association.
Sumner, John Thomas ..... Portsea Island S. S. U.
Tarver, Wm. ..... Prim. Meth. ,,
Taylor, Eva E. ..... Stowmarket ,,
Taylor, Sarah ..... Bedford ,,
Taylor, T. ..... S. S. U.
Taylor, Wm. J. ..... ,,
Taylor, Wm. T..... ,,
Teasdale, Isaac .....Carlisle ,,
Telfer, Herbert.....Huddersfield ,,
Terry, Darley ..... Dewsbury ,,
Thomas, E. ..... Bradford ,,
Tillett, J. .....Twickenham ,,
Tilly, Miss ..... South Bucks ,,
Tomk ns, Rev. W. J. ..... Rushden ,,

Toone, S. ..... S. S. U.
Torrance, A. M., L.C.C. ..... ,,
Towers, E. ..... ,,
Townend, W. G. ..... Middleton ,,
Tresidder, J. E. ..... S. S. U
Trevor, Henry ..... Norwich ,,
Tucker, R. ..... ,,
Tuley, John ..... Yorkshire Association.
Underhill, Edward B., LL.D. ..... Baptist Missionary Society.
Vickers, Benjamin ..... Lincoln S. S. U.
Verrall, G. C. .....South Bucks ,,
Wakelin, T. L. ..... S. S. U
Walton, Chas. W. ..... ,,
Walton, Joseph J. ..... Hull ,,
Ward, John ..... Boston ,,
Warmington, F. W. ..... S. S. U.
Waters, C. ..... ,,
Watkinson, J. E. ..... Pudsey ,,
Watson, J. G. .....Newcastle-on-Tyne ,,
Watson, S. ..... S. S. U.
Watts, Rev. James C., D.D. ..... Meth. New Conn. ,,
Weatherall, Henry ..... West Hartlepool ,,
Weatherill, Rev. John ..... Wesleyan Meth. ,,
Weatherill, Alderman T. ..... ,, ,,
Webb, Rev. Henry..... Bradford ,,
Wells, J. ..... S. S. U.
Wells, R. ..... ,,
Whittaker, Rev. Thomas..... Prim. Meth. ,,
Whitworth, John.....Meth. New Conn. ,,
Whorlow, G. G. ..... Sudbury ,,
Wigner, Rev. J. T..... Baptist Union.
Wilkinson, John.....Bradford S. S. U.
Willett, Wm. Butterworth..... Salford ,,
Williams, William L. .....East Surrey ,,
Williams, Rev. J. P..... Portsea Island ,,
Wilson, Mrs. Sarah J. ..... Exeter ,,
Wilson, Thomas ..... ,, ,,
Winterbottom, George ..... Whitehaven ,,
Woodford, James Henry ..... Newport, Mon. ,,
Wood, Francis.....Sheffield ,,
Wood, P. F. ..... Wesleyan Meth. ,,
Woolby, Eliza ..... Stowmarket ,,
Wright, J. W. ..... S. S. U.
Wright, L. J. ..... 4th Prim. Meth. Circuit, Manchester.
Wright, T. A.....Isle of Wight S. S. U.
Young, H. F. ..... Loughborough ,,

BRITISH COLONIES AND DEPENDENCIES.

CANADA.

Allen, Miss	Toronto,	Ontario.
Barr, Mr., M.D.	,,	,,
Barr, Mrs.	,,	,,
Barker, Miss	Whitby,	,,
Bates, Joseph J.	Woodstock,	,,
Bates, Mrs. J. J.	,,	,,
Bowslough, J. B.	Grimsby,	,,
Brophy, F.	Brantford,	,,
Calvert, James	York Mills,	Quebec.
Carter, Stewart J.	,,	,,
Couzens, Rev. C. C.	London,	Ontario.
Cox, Henry	Burford,	,,
Eaton, Mrs.	Whitby,	,,
Flint, Mrs. A. B.		,,
Galbraith, Miss		,,
Galley, Edward	Toronto,	,,
Galley, Mrs. Edward	,,	,,
Gamble, Miss	,,	,,
Gault, Miss Florence	Montreal,	Quebec.
George, Rev. Joseph H., M.A., Ph.D.	Belleville,	Ontario.
Graham, Dugald, B.C.L., LL.B.	Montreal,	Quebec.
Graham, Mrs. Dugald	,,	,,
Gunn, Miss Kate	Toronto,	Ontario.
Hall, E. A., M.D.	Paisley,	,,
Hare, Rev. J. J., Ph.D.	Whitby,	,,
Hare, Mrs. J. J.	,,	,,
Johnson, W.	Belleville,	,,
Johnson, W. F.	Toronto,	,,
Magee, Miss B.		,,
Magee, Miss J.		,,
Marling, Rev. Francis H.	Montreal,	Quebec.
Massey, H. A.	Toronto,	Ontario.
Massey, Miss L. F.	,,	,,
McKillican, Rev. John	Montreal,	Quebec.
McKechnie, L. N.	Paisley,	Ontario.
McLaughlin, Rev. Alex.	Sherwood, York Co.,	,,
McLean, Daniel	Toronto,	,,
McMichael, Miss		,,
McNab, James	Toronto,	,,
Millar, James	Thorold,	,,
Noxon, Mrs. S.	Whitby,	,,
Robertson, B. W.	Kingston,	,,
Rowan Mr.	Harvey,	,,

Saunders, Miss A.		Ontario.
Snell, J. C.	Brampton,	,,
Steele, Mrs. H. G.	Toronto,	,,
Tillson, E. D.		,,
Tillson, Mrs.		,,
Wakefield, Mrs. J.		,,
Wakefield, Miss		,,
Wakefield, Miss Rose		,,
Wilson, Mrs. C. S.	Whitby,	,,
Wilson, Miss L.	,,	,,
Withrow, W. H., D.D.	Toronto,	,,
Withrow, Mrs.	,,	,,

NOVA SCOTIA.

Dawson, C. M.	Truro.
Evans, Rev. W. H.	Oxford.
Gordon, Rev. D. M.	Halifax.
Jordan, Rev. Arthur W., B.D.	,,
King, Edwin D., Q.C.	,,
Robbins, Rev. J.	Truro.

NEW BRUNSWICK.

Boyer, James W.	Victoria Corner.
Harvey, Miss Janie	Fredericton.
Kilburn, Benjamin	Kilburn, Victoria Co.
Lucas, Rev. Aquila	Sussex.
Lucas, Mrs. Hattie J.	,,
Parsons, Samuel J.	Benton.
Rutherford, John	Tweedside.

BRITISH COLUMBIA.

Williams, Mrs.	British Columbia.

INDIA.

Miller, William	Cuttack, Orissa.
Mody, M. H.	Bombay.

AUSTRALASIA.

Cribb, W. A.	Brisbane.
Hill, John Drake	North Adelaide, South Australia.
Hitchcock, George M.	Geelong, Victoria.
Livinston, Neil	Darlington, Sydney, N.S.W.
Pepper, Rev. Thomas J.	Queensland.
Richardson, Charles John	Melbourne, Victoria.
Strongman, Alfred Martin	,, ,,
Williams, James	,, ,,
Young, William Vicars	Ipswich, Queensland.

WEST INDIES.

Bowrey, James John .....Kingston, Jamaica.
Heath, Rev. G. O. .....Barbadoes.
Nowell, Thomas.....St. John's, Antigua.

CHINA.

Bromhall, W. B. ..... 2 Ryland Street, London, England.
Bromhall, Mrs. ..... „ „ „

GERMANY.

Bernstorff, Count Andreas von ..... 5 Rauchstrasse, Berlin, W.
Fetzer, J. George ..... Hamburg, Horn.
Heinmüller, G. .....Reutlingen, Württemberg.
Naundorff, B. ..... Uslar. Prov. Hannover.
Reichman, Max ..... Zerbst (Anhalt).
Rohrbach, Julius.....58 Bremer-strasse, Berlin.

FRANCE.

Anderson, A. Archibald.....9 Boulevard de Clichy, Paris.
Greig, Charles Edward..... 40 Boulevard de Reuilly, Paris.
Lelièvre, Matthieu, D.D.....16 Rue Demours, Paris.
Sautter, Louis .....14 Avenue de l'Alma, Paris.

SWITZERLAND (FRENCH).

Jaulmes, Charles ..... Lausanne.

HOLLAND.

Fruyt, G. G., Jun. .....Amsterdam.
Heybrock, J. M. ..... „
Muller, Dr. P. J.....Rotterdam.

DENMARK.

Ussing, Mrs. Mary..... Vejlby, Aarhus.
Ussing, Rev. Henry, Lic. Theol ..... ,,

ITALY.

Clarke, Edward.....Casa Alberto, La Spezzia

SWEDEN.

Bachman, A. E..... Orebrö.
Palm, Augustus ..... (Palm and Stadling) Stockholm.

UNITED STATES.

CALIFORNIA.

Tinker, Rev. W. W. ..... Los Angeles.

COLORADO.

Adams, Rollin E. ..... Denver.
Adams, Mrs. O. S. ..... ,,
Ireland, F. W..... ,,
Loomis, Almeda E. ..... ,,
Pickell, Miss Dell ..... ,,

CONNECTICUT.

Bill, Benezet Hough ..... Rockville.
Coultas, Rev. Andrew J. ..... New London.
Gordon, William A. ..... Danbury.
Hazen, Lucius R..... Middletown.
Miner, Ralph J. ..... New Haven.
Woodruff, Rev. Henry C. .... Black Rock.

DISTRICT COLUMBIA.

Bierer, Everard, Jun. ..... Washington.
Brooks, Rev. Walter H. .....1,127, Twentieth Street, N.U. ,,
Gregory, John M. ..... ,,
Gregory, Mrs. J. M..... ,,

Moore, Rev. Geo. W. ..... Washington.
Phillips, Rev. C. H., A.M., M.D. ..... Israel C. M. E. Ch. ,,
Wight, John B. ..... Kendall Green, ,,
Wight, Mrs. John B. ..... ,, ,,

FLORIDA.

Morgan, Harwood..... Jacksonville.

GEORGIA.

Dimmock, Thos. W. ..... Carrollton.
Harris, W. H. ..... Fort Nelly.
Hopkins, Isaac S. ..... Atlanta.
Lee, Rev. J. W..... 10, West Peters.
Speer, M. ..... Amcricus.
Speer, Carrie..... ,,

ILLINOIS.

Allen, Mrs. Amanda D. ..... Harristown.
Anderson, Jacob C..... Thawville.
Arms, J. D. ..... Monmouth.
Armstrong, William ..... Hallsville.
Bidwell, O. B..... Freeport.
Bidwell, Miss O. B. ..... ,,
Bradley, Rev. Charles F., D.D. ..... Evanston.
Brouse, Olin R. ..... Rockford.
Brunner, Miss Nellie E..... Alton.
Burhans, James A..... 113, Dearborn Street, Chicago.
Caldwell, Mr. J. W. ..... Alton.
Chick, John J. ..... Rockford.
Clark, Herbert H. ..... Mendota.
Farwell, John V. ..... Chicago.
Farwell, Miss Jeannie G. ..... ,,
Gassette, Norman T. ..... ,,
Hale, Fred M. ..... Rockford.
Hill, Dr. F. K. ..... ,,
Hill, Mrs. W. ..... ,,
Hinkle, Benson C. ..... Mattoon.
Jacobs, B. F. ..... Chicago.
Jacobs, Mrs. B. F. ..... ,,
Jacobs, Miss Mamie ..... ,,
Jacobs, W. B. ..... ,,
McDowell, William J.....Box 1,303 P. O., Joliet.
McDowell, Walker ..... ,, ,,
Montgomery, G. B. ..... Rushville.
Morrow, George Espy ..... Champaign.
Morrow, Mrs. G. E. ..... ,,

Northrup, B. G.	Chicago.
Northrup, Blanche	"
Parker, W.	Menard.
Rundle, W. B.	Clinton.
Rundle, Miss Nellie P.	"
Sanders, Rev. W. Langdon	Kankakee.
Sanders, Mrs. W. L.	"
Shaw, Rev. J., D.D.	Bloomington.
Sherer, W. G.	Chicago.
Smith, Abram E.	Rockford.
Swift, Rev. P. H., Ph.D.	"
Thompson, John S.	Lacon.
Thompson, Mrs. John S.	"
Wilder, Rev. C. N.	Champaign.

IOWA.

Beyer, Rev. E. G.	Coggon.
Bronson, Solon C.	Clinton.
Fahs, Rev. D. W.	Le Mars.
Hughes, Rev. R. W.	Grinnel.
Knox, Rev. George	Sioux City.
M'Alister, Rev. John	Cherokee.
May, Rev. Eugene	Osage.
Oates, James	Clinton.
Ormsby, E. S.	Emmetsburg.
Ormsby, Mrs. E. S.	"
Ormsby, Mary A.	"
Stevenson, Rev. E. B.	Cedar Rapids.
Stryker, Rev. W. R.	Washington.
Tulleys, L. W.	Council Bluffs.
Tulleys, Mrs. L. W.	"
Watters, Rev. D. H.	Wilton Junction.
Young, John B.	Clinton.

KANSAS.

Bright, George S.	Abilene.
Bright, Rev. J. A.	"
Brown, Benjamin	Tapley.
Chamberlain, Humphrey B.	Denver.
Currer, Rev. John	Girard.
Dana, Miriam R.	Eldorado.
Gamble, Howard	Lansing.
Gobin, Rev. Hilary A., D.D.	Baldwin.
Herr, Rev. Horace D.	McPherson.
Quayle, Rev. W. A.	Baldwin.
Redden, Alfred L.	Eldorado.

Redden, Joseph W..... Topeka.
Redden, Mrs. Emma L. ..... ,,
Redden, Miss Ruth..... ,,
Redden, Miss Lee ..... ,,
St. John, Rev. Charles H. ..... Beloit.
St. John, Mrs. Eugenia F..... ,,
Thomas, R. D..... Emporia.

KENTUCKY.

Bickley, Rev. F. D. T.....112, West 3rd Street, Lexington
Bowers, Rev. E. L. ..... Owensboro.
Collins, Lewis ..... Louisville.
Duncan, C. H. ..... Glencoe.
Rice, Miss Pearl..... Greenville.
Watson, Rev. Benj. T. ..... Princetown.

LOUISVILLE.

Mackie, E. P. ..... New Orleans

MAINE.

Crane, Rev. Charles D. ..... New Castle.
Daggett, W. L. ..... Strong.
Hack, Rev. Rollin T. ..... Belfast.
Illsley, G. B. ..... Bangor.
Lewis, Rev. George..... South Berwick.
Snow, Rev. B. P. ..... Willard.
Webb, Lindley M. ..... Portland.
White, Rev. Theo. F. ..... Bath.

MARYLAND.

Bagby, C. T..... Baltimore.
Cassard, Louis, Jun. ..... ,,
Cassard, Mrs. Louis, Jun. ..... ,,
Dixon, Rev. A. C.....2,400, St. Paul St., Baltimore.
Duncan, N. S. ..... 1,411, W. Lanvale St. ,,
Harris, Rev. William, D.D. ..... Baltimore.
Harris, Florence J..... ,,
M'Carter, Alex. ..... ,,
Pollard, James ..... ,,
Pollard, Lulu R..... ,,
Pollard, Mrs. S. T..... ,,
Seaton, Rev. Daniel P.....249, West Biddle St., Baltimore.
Shirk, Rev. Henry, Jun. ..... Baltimore.
Sitler, Rebecca ..... G. 12, Edmonson Avenue, Baltimore
Stinson, Edward ..... Baltimore.

Thomas, Jacob B. ..... 739, North Avenue, Baltimore.
Thomas, Mrs. Jacob B. ..... ,, ,, ,,
Wharton, Rev. H. M..... Baltimore.
Young, Rev. Alphonse ..... Marysville.

MASSACHUSETTS.

Bassett, Rev. Austin B. ..... Williamstown.
Brigham, Rev. D. H. ..... Springfield.
Brown, J. G. ..... Cambridge.
Chase, Mrs. Isaac ..... 47, Trowbridge St., Cambridge.
Creegan, Rev. C. C., D.D. ..... Boston.
Chenery, Miss Hattie M. ..... 65, Chandler St., Boston.
Corse, Mrs. Georgie M. ..... Malden.
Cushing, Rev. John R., A.M..... Wilbraham.
Dummer, Joseph N. ..... Rowley.
Edwards, Sarah S. ..... Haverhill.
Edwards, Addie E. ..... Bradford.
Folsom, Mrs. Mary T. ..... Roxbury.
Farwell, Miss Jennie S. ..... Auburndale.
Gilman, Francis B. ..... Cambridge.
Gleason, Albert N. ..... Rock Bottom.
Harlow, Annie S. ..... Lowell.
Hartshorn, W. N. ..... Boston.
Hood, Mrs. Eliza P.....36, Bartlett St., Roxbury.
Merriam, Ida A. ..... Boston.
Millard, Minna W. ..... North Adams.
Ordway, Fanny B. ..... Dorchester, Boston.
Ordway, Louisa M. ..... ,, ,,
Pratt, Stillman B. ..... Marlboro.
Pratt, Mrs. Ellen M. ..... ,,
Peloubet, Rev. Francis N., D.D. ..... Natick.
Perry, Rev. H. Francis ..... Hudson.
Richardson, Miss H. A..... 42, Trowbridge St., Cambridge.
Richmond, Mrs. C. Q..... North Adams.
Richmond, Mrs. M. F. ..... ,,
Russell, Miss Jean ..... Newton.
Russell, Mrs. Harriet S. ..... Lynnfield Centre.
Smallwood, Rev. John J. ..... Wilbraham.
Sampson, C. T. ..... North Adams.
Sampson, Mrs. C. T. ..... ,,
Sargent, M. Perry ..... Merrimac.
Smith, John Wm. ..... Boston.
Shurtleff, Rev. David ..... Westfield.
Solley, Geo. W. ..... School for Christian Workers, Springfield.
Taylor, Rev. Elwyn O. ..... Billerica.
Thompson, John S..... Lacon.
Ufford, Rev. E. S. ..... Hingham.

Winslow, Belle M.	117, School St., Roxbury
Wetherell, Mrs. A. J.	North Adams.
Whitman, Mrs. W. H.	,,
Wilkinson, E. S.	,,
Wilkinson, Mrs. E. S.	,,
Wilkinson, Eddie	,,

MICHIGAN.

Abbott, Robert S.	East Saginaw.
Abbott, Mrs. Robert S.	,,
Adams, Charles E.	Detroit.
Brooks, Rev. Edward H.	Grand Rapids.
Cowell, E. R. E.	,,
Hough, Edward A.	Jackson.
Hough, Mrs. Edward A.	,,
Hunsberger, Rev. Wesley S.	Coldwater.
Keeler, William Henry	Saginaw.
Keeler, Mrs. Wm. H.	,,
Morey, Rev. Henry A.	Marshall.
Myers, Miss Kate	East Saginaw.
Parsons, George	Watervleit.
Parsons, Mrs. George	,,
Parsons, Rev. Willis E.	Albion.
Parsons, Mrs. Willis E.	,,
Peters, Mrs. R. G.	Manistee.
Wiggins, George B.	East Saginaw.
Wright, Edward L.	Hancock.
Wright, Mrs. Edward L.	,,

MINNESOTA.

Bassett, Miss Emma M.	Minneapolis.
Blake, Miss Clara J.	,,
Blake, John D.	,,
Bonner, Miss M. Alsadie	,,
Case, Emma A.	Faribault.
Follett, Mrs. Lillia M.	Brainerd.
Gale, Mrs. Ruby Cowles	Faribault.
MacLaurin, Rev. Ronald D.	Minneapolis.
Peterson, Rev. Frank	,,
Smith, Boston W.	,,
Sunderland, Rev. James	,,
Sunderland, Mrs. James	,,

MISSISSIPPI.

Beers, Professor J. D.	Blue Mountain.
Oakley, Joseph Sykes	Columbus.
White, Stephen	Natchez.

MISSOURI.

Caldwell, Professor A. J.	St. Louis.
Caldwell, Mrs. A. J.	,,
Hall, F. A.	Springfield.
Marshall, Rev. Thomas	1,107, Olive St., St. Louis.

NEW HAMPSHIRE.

Bingham, Professor G. W.	Derry.
Bingham, Mrs. G. W.	,,
Booth, Samuel	Brooklyn.
Crawford, E. A.	Dover.
Dutton, Rev. John M.	Great Falls.
Dutton, Mrs. Flor M.	,,
Fox, Ellenridge W.	Milton Mills.
French, John	Brooklyn.
Goodwin, Mabel L.	Great Falls.
Haines, Rev. James H.	Dover.
Haines, Mrs. J. H.	,,
Watson, Albert	Hampstead.
Wood, Rev. H. F.	Dover.

NEW JERSEY.

Clark, Rev. Samuel W.	Paterson.
Leach, James	Park Ridge.
Leach, Mrs. Emily	,,
Mitchell, Rev. David	Jersey City.
Thompson, Rev. Isaac M. B.	Milburn.
Thompson, Mrs. I. M. B.	,,

NEW YORK.

Biglow, Lucius H.	New York City.
Blume, Frederick	,, ,,
Bordwell, Miss Lavinia	,, ,,
Caldwell, Thos.	Newburgh.
Caldwell, Henry F.	,,
Caldwell, Harry	,,
Cuthbertson, Rev. W. J.	Deer River.
Cuyler, Rev. Theodore S., D.D.	Brooklyn.
Demorest, W. Jennings	New York City.
Doisley, Edward Ray	Brooklyn.
French, Frank J.	New York City.
Freshman, Rev. Jacob	17, St. Mark's Place, New York.
Haight, Sarah C.	Cazenovia.
Hall, Rev. John, D.D., LL.D.	New York City
Hubbard, Henry W.	,, ,,

MacLean, Mrs. Samuel R.	Rye.
MacLean, Miss Florence H.	,,
Martin, Charles C.	Brooklyn.
Martin, Miss Charlotte A.	,,
Matthews, Wm.	Rye.
Matthews, Mrs. W.	,,
Matthews, Miss	,,
Mead, Rev. J. Calvin	Canastota.
Porter, E. Payson	New York City
Schauffler, Rev. A. F., D.D.	,, ,,
Sears, William	Syracuse.
Smith, Rev. George R.	Campbell.
Walters, Rev. Alexander	New York City.
Wilkinson, W. H.	Binghampton.
Wilkinson, Mrs. W. H.	,,
Wilkinson, Miss Annie	,,

NORTH CAROLINA.

Alderman, W. F.	Greensborough
Blair, William A.	Winston.
Davis, John C.	Wilmington.
Goodwin, Edward McKee	Raleigh.
Snow, H. N.	Durham.
Wall, Henry Clay	Rockingham.

OHIO.

Anderson, David C.	Frankfort.
Anderson, Mrs. David C.	,,
Biggs, Thomas	Elyria.
Biggs, Mrs. Thomas	,,
Brockson, John Wm.	Cleveland.
Carson, Rev. Alex. N., D.D.	Piqua.
Chidlaw, Rev. B. W., D.D.	Cleveland.
Chidlaw, Miss J. C.	,,
Cooper, Andrew G.	Dayton.
Cowden, Robert	Galion.
Denman, Rhoda A.	Sidney.
Evans, Owen H.	Marysville.
Goodknight, Rev. J. L.	Covington.
Goodknight, Mrs. Ella L.	,,
Huntington, Charles L. F.	Cincinnati.
Lawrence, Marion	Toledo.
Laughlin, Rev. Edmund	Ravenna.
Loomis, Bennet J.	Jefferson.
Loomis, Mrs. B. J.	,,
Loomis, Miss Mabel L.	

Raidabaugh, Rev. P. W. ..... 1,315, Madison Avenue, Cleveland.
Read, Rev. Thaddeus C. ..... Fostoria.
Stone, Mrs. T. H. ..... Geneva.
Trowbridge, D. N. ..... Toledo.
Tuckerman, J. ..... South New Lyme.
Tuckerman, Jacob ..... „ „
Ward, Rev. Philip James ..... Columbus.
William, George C. ..... Ottawa.

OREGON.

Looney, James Pr. B., M.L. ..... Portland.
Wheeler, Rev. E. G. ..... „
Wheeler, Mrs. Edwin G. ..... „

PENNSYLVANIA.

Beaver, Gilbert A. ..... Bellefont.
Dixon, Rev. Joseph K. ..... Philadelphia.
Fergusson, E. Morris ..... „
Gephart, John. ..... Bellefont.
Harding, C. H. ..... Philadelphia.
Kessler, George C. ..... „
McClure, Thomas G. ..... Pittsburg.
McKitrick, Rev. E. S. ..... Alleghany City.
McKitrick, Mrs. E. S. ..... „
Miller, Robert J. ..... Pittsburg.
Nettleton, Franklin E. ..... Scranton.
Nettleton, Mrs. Marion F. ..... „
Riggs, Mrs. D. W. ..... Alleghany City.
Tracy, Rev. Robert Henry ..... Ryerson's Station.
Watson, Charles ..... Scranton.
Woodburn, Rev. B. F. ..... Alleghany City.
Woodburn, Mrs. B. F. ..... „

RHODE ISLAND.

Allan, John B. ..... Pawtucket.
Anthony, Noel L. ..... Providence.
Barnefield, Hon. T. P. ..... Pawtucket.
Barney, Mrs. T. K. ..... Providence.
Blakeslee, Rev. F. D. ..... „
Conant, Hamilton S. ..... „
Fraser, David S. ..... Pawtucket.
Gamwell, William A. ..... Providence.
Holyoke, Rev. Edward. ..... „
Holyoke, Mrs. Martha D. ..... „
Randolph, Rev. Warren, D.D. ..... Newport.
Seabury, T. Mumford ..... „
Stoddard, Rev. Walter P. ..... Pascoag.

SOUTH CAROLINA.

Bulkley, William L.	Orangeburg.
Posey, Rev. Jacob Hartwell	,,
Scott, Rev. Cornelius C.	Spartanburg.

TENNESSEE.

Olden, Rev. Geo. D.	Chattanooga.

VERMONT.

Babbitt, Rev. James H.	West Battleboro
Edwards, Addie E.	Burlington.
Peters, Rev. W. F.	West Randolph.
Smith, Rev. Azro A.	Johnson.
Smith, Mrs. A. A.	,,

VIRGINIA.

English, Prof. W. O.	Richmond.
Pollard, John	Virginia.
Tabb, Lucy	Hampton.
Wood, T. W.	Richmond.

WISCONSIN.

Coon, Rev. James M.	Whitewater.
Edmunds, Rev. Edward B.	Bever Dam.
Grinnell, Rev. S. S.	Lancaster.
Morey, Lewis H.	Oshkosh.
Morgan, R. T.	,,

Sunday School Statistics of all Nations.

Compiled for the World's Sunday School Convention, London, July, 1889.

FOUNTAIN J. HARTLEY, F.S.S., 56, Old Bailey, London
E. PAYSON PORTER, 195, Broadway, New York, U.S.A. } *Statistical Secretaries.*

	Sunday Schools.	Teachers.	Scholars.	Total membership.
EUROPE.				
England and Wales ..	35,983	616,941	5,733,325	6,350,266
Scotland	5,648	59,213	651,975	711,188
Ireland	3,313	28,132	310,099	338,231
Total United Kingdom	44,944	704,286	6,695,399	7,399,685
Austria	140	312	4,519	4,831
Belgium	62	186	2,356	2,542
Denmark	300	2,000	35,000	37,000
Finland	120	800	8,000	8,800
France	1,200	3,110	50,000	53,110
Germany	3,231	20,240	410,981	431,221
Holland	1,471	5,676	152,000	157,676
Italy	200	850	12,560	13,410
Norway	250	2,190	25,000	27,190
Portugal	30	100	2,000	2,100
Russia	23	438	6,007	6,445
Spain	100	400	8,000	8,400
Sweden	3,350	15,355	222,727	238,082
Switzerland	1,162	5,459	84,000	89,459
ASIA.				
China	105	1,053	5,264	6,317
India, including Burmah and Ceylon ..	2,757	5,744	110,270	116,014
Japan	150	390	7,019	7,409
Persia	107	440	4,876	5,316
Central Turkey	60	600	7,000	7,600
AFRICA.	4,246	8,455	161,394	169,849
NORTH AMERICA.				
United States	101,824	1,100,104	8,345,431	9,445,535
Canada	6,636	55,050	467,292	522,342
Newfoundland and Labrador	314	2,162	22,817	24,979
West Indies	2,185	9,673	110,233	119,906
Central America, and Mexico	550	1,300	15,000	16,300
SOUTH AMERICA.	350	3,000	150,000	153,000
OCEANIA.				
Australia	4,719	35,295	422,434	457,729
New Zealand	890	9,988	99,884	109,872
Fiji Islands	1,474	2,700	42,909	45,609
Hawaiian Islands ..	230	1,413	15,840	17,253
Other Islands	210	800	10,000	10,800
The World	183,390	1,999,569	17,716,212	19,715,781

SUNDAY SCHOOL STATISTICS

For the United States and British American Provinces. A Special Canvass for the World's Sunday School Convention, London, July, 1889.

E. PAYSON PORTER, *Statistical Secretary*, 195, Broadway, New York.

UNITED STATES.	Sunday Schools.	Teachers.	Scholars.	Total membership.
Alabama	3,048	19,301	158,126	177,427
Alaska Territory	14	52	1,100	1,152
Arizona Territory	22	222	1,369	1,591
Arkansas	1,712	11,965	94,305	106,270
California	803	7,863	71,687	79,550
Colorado	393	3,088	25,217	28,305
CONNECTICUT	1,071	18,854	142,346	161,200
Dakota	801	5,623	30,848	36,471
Delaware	217	2,913	22,706	25,619
DISTRICT OF COLUMBIA	177	3,842	34,968	38,810
Florida	603	4,043	26,676	30,719
Georgia	5,454	31,749	298,187	329,936
Idaho Territory	43	396	3,223	3,619
ILLINOIS	6,849	76,202	574,322	650,524
Indian Territory	222	1,093	8,586	9,679
INDIANA	4,951	48,924	371,382	420,306
Iowa	5,112	43,295	319,128	362,423
Kansas	3,544	32,132	214,422	246,554
Kentucky	2,647	31,606	225,801	257,407
Louisiana	522	4,131	32,617	36,748
Maine	1,325	11,625	92,750	104,375
MARYLAND	2,390	31,021	253,063	284,084
Massachusetts	1,790	33,923	237,593	271,516
Michigan	3,300	36,000	264,000	300,000
Minnesota	1,323	12,321	100,320	112,641
Mississippi	1,614	11,767	84,677	96,444
Missouri	3,955	37,284	280,922	318,206
Montana	80	450	4,200	4,650
Nebraska	2,151	19,450	118,525	137,975
Nevada	30	812	2,060	2,872
NEW HAMPSHIRE	519	6,640	49,335	55,975
NEW JERSEY	1,996	32,634	246,267	278,901
New Mexico Territory	45	225	1,345	1,570
NEW YORK	7,193	108,272	979,415	1,087,687
North Carolina	4,197	33,576	197,937	231,513
Ohio	6,753	88,332	619,499	707,831
Oregon	290	2,531	20,749	23,280
Pennsylvania	8,729	123,484	964,599	1,088,083
Rhode Island	300	5,430	44,570	50,000
South Carolina	1,667	13,054	103,315	116,369
Tennessee	3,840	34,560	249,600	284,160
Texas	3,097	23,161	190,625	213,786
Utah Territory	93	554	6,741	7,295
Vermont	609	7,308	53,473	60,781
Virginia	3,652	42,678	277,781	320,459
Washington	129	921	6,950	7,871
West Virginia	1,888	19,212	120,811	140,023
Wisconsin	1,610	15,211	114,869	130,080
Wyoming Territory	54	274	2,424	2,698
Totals United States	101,824	1,100,104	8,345,431	9,445,535

CANADA.	Sunday Schools.	Teachers.	Scholars.	Total membership.
Ontario	3,961	37,867	320,613	358,480
Quebec	676	4,137	36,183	40,320
Nova Scotia	804	6,195	55,487	61,682
NEW BRUNSWICK ..	845	5,143	40,028	45,171
Prince Edward Island	189	1,051	9,554	10,605
Manitoba	150	600	5,000	5,600
British Columbia ..	11	57	427	484
Total	6,636	55,050	467,292	522,342
Newfoundland and Labrador	314	2,162	22,817	24,979
Totals for United States and British American Provinces	108,774	1,157,316	8,835,540	9,992,856

SUNDAY SCHOOL STATISTICS OF CITIES IN THE UNITED STATES

Containing 100,000 population and over.

	Sunday Schools.	Teachers.	Scholars.	Total.	Population.
1 Albany	67	1,284	16,408	17,692	100,000
2 Alleghany ..	65	1,300	11,700	13,000	110,000
3 Baltimore ..	383	7,939	76,790	84,729	416,805
4 Boston	131	3,514	31,475	34,989	410,000
5 Brooklyn	263	10,201	97,033	107,234	805,855
6 Buffalo	127	1,799	30,428	35,597	242,000
7 Chicago	286	7,626	85,516	93,142	850,000
8 Cincinnati ..	167	3,417	41,220	44,637	330,000
9 Cleveland	105	3,110	29,000	32,110	250,000
10 Denver	47	597	5,880	6,477	100,000
11 Detroit	93	2,181	16,939	19,120	236,000
12 Indianapolis ..	100	1,000	18,000	19,000	125,000
13 Jersey City ..	68	2,111	19,937	22,048	185,000
14 Kansas City ..	80	1,000	16,000	17,000	200,000
15 Louisville ..	137	2,031	19,442	21,473	200,000
16 Milwaukee ..	59	1,283	12,223	13,506	210,000
17 Minneapolis ..	147	2,205	31,550	33,755	247,000
18 Newark	94	3,006	26,596	29,602	175,000
19 New Orleans ..	77	924	7,278	8,202	250,000
20 New York ..	600	15,000	172,000	187,000	1,585,529
21 Omaha	58	850	7,950	8,800	110,000
22 Philadelphia ..	616	16,937	181,865	195,802	1,100,000
23 Pittsburg ..	73	1,840	16,560	18,400	230,000
24 Providence ..	150	2,715	22,285	25,000	125,000
25 Rochester ..	78	2,356	23,781	26,137	125,000
26 San Francisco ..	75	1,247	11,316	12,563	320,000
27 St. Louis	229	3,337	36,694	40,031	450,000
28 St. Paul	91	926	10,240	11,166	200,000
29 Toledo	52	1,157	10,991	12,148	100,000
30 Washington ..	157	3,611	33,386	36,897	218,157

RESOLUTIONS ADOPTED DURING THE MEETINGS OF THE WORLD'S SUNDAY SCHOOL CONVENTION.

The Lesson System.

Resolution submitted by the Delegates on board the S.S. Bothnia.

Mr. B. F. Jacobs (*Chicago*) : The executive committee have received the resolution referred to them by the Convention concerning the International Lesson System. Omitting part of a sentence, they have reported it back. That omission relates to the number of years. It was the desire of the committee to report back correctly what would be entirely agreed to, leaving that question to be settled in the International Lesson Committee.

Mr. E. Towers (Secretary), read the resolution.

Resolved—That we recognise in the International Uniform Lesson Movement the onward march of real progress.

The rare fidelity, judgment, and success with which the lesson committee are performing a task of great difficulty, gives occasion for profound gratitude, and we believe that the same plan, with such modifications as experience shall direct, may be continued with growing acceptance and usefulness.

We are glad that the plan embraces the study of the whole Bible, and that experience has shown it to be adapted to all ages and classes.

Among the results of its almost universal adoption in America, we bring testimony to the following :—

1. Interest in Bible study is greatly stimulated among young and old by the fact that so many minds and hearts are, at the same time, occupied with the same truths.

2. The movement has called out the efforts of able and consecrated writers, on both sides of the Atlantic, until our lesson-help literature is marvellous in amount and richness.

3. It is proving a powerful instrumentality for promoting *unity* and *co-operation* among Christians, and we believe that its adoption throughout Christendom will bring untold good to the world.

The Rev. F. H. Marling (*Montreal*) also presented the following resolution adopted by a full meeting of the Canadian delegates :—"The representatives of Canadian Sunday schools in this World's Sunday School Convention beg to present to their assembled brethren what they know to be the strong and united conviction of their constituents throughout the Dominion in relation to the International Uniform Lessons. The test to which the system has been exposed by the experience of nearly a score of years has been long and varied enough

to bring forth alike whatever merits or defects it may possess. Our positive and emphatic testimony is that it has promoted, to an unprecedented degree, the study of the entire Scriptures, in both Testaments; has called forth an unparalleled wealth of learning, skill and devotion in the unfolding and enforcement of the lessons; has proved that the same portions of Scripture can be used for the oldest and the youngest scholars; has opened the way for Christian co-operation in the most practical interest of joint concern, and has rooted the Scriptures more deeply in the faith and love of God's people. While holding themselves open to minor changes, such as experience may suggest, the delegates from Canada would thoroughly deprecate material variations from the system now in operation. In conclusion, they tender their most respectful and hearty thanks to the committee of selection, who have so ably, skilfully, and faithfully discharged their important and laborious task."

The resolutions were agreed to unanimously.

Temperance.

Resolved—That with emphasis we give expression to a conviction, which deepens with the passing years, that every Sabbath school should be in fact and effect a temperance training school, fitting the rising generation for active and aggressive effort in this and every other department of Christian work. We trust the time may speedily come when every officer, teacher, and scholar in our Sunday schools shall, by example and precept, practise and promote temperance; when none shall follow the bad precedent of him who asked, "Am I my brother's keeper?"

The resolution was agreed to *nem. con.* by a standing vote.

Missions in Africa.

The Rev. W. Smallwood (*Massachusetts*): I want to offer this resolution, actuated by the highest personal, as well as Christian motives:—

Resolution.—That we, the delegates in the World's Sunday School Convention assembled, commend to Almighty God the efforts of Bishop Taylor and his fellow missionaries for the redemption of Africa. And that we pray for the day when Great Britain and America shall not allow a single gallon of intoxicating liquor to be shipped from their countries into that benighted land.

This proposal is in advocacy of a principle that concerns one of the

darkest continents in the world. We have talked of Scotland and of Ireland; we have spoken of India, and of many other portions of the globe; but when I think of Bishop Taylor and his followers plunging into Africa to establish God's church and the Sunday school work there, this World's Convention seems to me to be the proper occasion for commending him and them to God and to their friends.

Adopted as amended by executive committee.

Purity.

Resolved—That we are in sympathy with those who are striving to protect the homes of the people from the encroachments of every form of vice, and who would make them the abodes of temperance, of piety, and personal purity.

The resolution was agreed to *nem. con.* by a standing vote.

Mercy Bands.

Mr. E. Towers (Secretary): The executive committee have approved of the resolution as submitted to the Convention, in reference to the Mercy Band Movement.

Resolved—That the World's Sunday School Convention heartily approves of the Universal Mercy Band Movement, with its American and British Empire Divisions, containing over 600,000 members in 7344 bands; forming a great international order of kindness, justice, peace, and mercy to all, and protection from cruelty for women, children, and dumb creatures, and wishes that movement God-speed in its career of growing usefulness.

The resolution was affirmed.

Basis of Future Action.

Resolved—This Convention of Sunday school workers from all lands, recognizes the gracious favour of Almighty God, the love of Jesus Christ, and the presence of the Holy Spirit in our meetings, and is deeply conscious of the importance of the work in which we are engaged, and the great need there is that Sunday school work in all lands be improved and extended. In order to forestall adverse criticism, and to reach a well-defined basis of future action, we recommend the following statement as an embodiment of the aim and object of the World's Sunday School Convention, viz.: (1) To arouse enthusiasm by Conventions and Institutes in the Sunday school work of all lands, and promote acquaintance and fellowship among the workers engaged in

the field. (2) To present in these Conventions the best methods of work in every department of Sunday school activity, by means of such speakers as shall have proved themselves specialists in their several departments. (3) To co-operate with National and other Sunday School Associations along the line of more effeetive organisation, or, where no such associations exist, to endeavour to help in their formation (4) That a committee be appointed on Sunday School Work throughout the World; that this committee consist of five from the United Kingdom, three from the United States, one from Canada, and one or more from other countries co-operating as may be found necessary in the judgment of the members of the committee previously named. This committee may appoint well-known and experienced workers to assist in this work, and pay them for such service, providing the means necessary therefor be provided. That this committee continue in office until the second Convention of Sunday school workers throughout the world is held; and this committee have power to fill vacaneies among their own number, and to add to the number of representatives from every nation, as soon as proper persons, fairly representing the nation or country, are named.

N.B.—This resolution was accepted in principle subject to any necessary alteration in its terms.

Lord's Day Observance.

Memorial to the Crowned Heads of Europe.

That the delegates to the World's Sunday School Convention now assembled in London, and representing many Christian lands and many millions who are interested in Sunday school work, feel constrained by love to God and regard for our fellow-man most respectfully to present this memorial to your Majesty. We have ample evidence that Sabbath school work has made multitudes intelligent, self-respecting, diligent in duty, and faithful to obligations, because the Scriptures teach them to fear God and to honour constituted authority. We have also brought to us the evidence that this beneficent work is particularly difficult in many lands by the practical disregard of the Divinely ordered day of rest. Moved by these considerations, we with one accord by our officers earnestly petition your Majesty that, by your personal influence and by the constitutional power in your Majesty's hands, you will secure for the day of weekly rest the place given it in that Decalogue which all Christian lands recognize, and for the good of the people and for the glory of God promote its recognition as a "delight, holy of the Lord and honourable." In bringing to the consideration of your Majesty this important matter, we do not forget that in the lands we represent the Holy Day is often degraded and ignored. These evils we deeply deplore and in our places earnestly oppose, and we feel assured that action in

the direction of Sabbath observance on the part of your Majesty and the nation over which, in the providence of Almighty God, you are placed, would tend to strengthen a sentiment, national and international, in favour of the reverent use of the seventh day, on which our Creator rested, for an example to man, and which is linked throughout Christendom with the rising from the dead of our blessed Lord and Saviour.

Independence Day in America.

That the English and Colonial delegates at the Convention congratulate very heartily their American brothers and sisters on this auspicious day, and trust that its anniversary, spent in this country and under these happy circumstances, may be fraught with many pleasant reminiscences.

Extension of the Work in India.

The President submitted from the executive committee the following recommendation, which was unanimously adopted by the Convention :—"Recommended that an Organizing Secretary be appointed for Sunday school Extension and Work in India, and that the payment of this secretary be left with the executive Convention committee."

Statistical Secretaries.

Resolved—That Mr. Fountain J. Hartley and Mr. Payson E. Porter be elected Statistical Secretaries for the World's Sunday School Convention, and that the statistics of this Convention be thoroughly revised before publication.

Letter of Greeting.

The First Day or Sunday School Society of Philadelphia.

The American Sunday School Union.

No. 1122 Chestnut Street,
Philadelphia, June 18, 1889.

To the
Honorary Secretaries,
World's Sunday School Convention,
London, England.

Dear Brethren,—The First-Day or Sunday School Society of Philadelphia, organized January 11, 1791, sends its greeting to the

World's Sunday School Convention in London, June, 1889, with its fraternal salutations.

The First-Day Society was organized to establish schools on the first day of the week to teach the neglected and ignorant reading and writing from the Bible, and such other moral and religious books as the society might direct. As a fitting device it adopted an open Bible, with this inscription, Licet Sabbatis Benefacere—"It is lawful to do well on the Sabbath." It employed paid teachers, issued a number of suitable books, cards, and tracts which were loaned to the scholars, and carried forward its work on the plan of paid teachers until about 1817–19; since that time the income of the society has been expended in making grants of undenominational publications to needy Sunday schools in Philadelphia and vicinity. The present annual income of the society is somewhat less than 1000 dollars.

As the oldest existing society of the kind, its members deem it fitting to send this cordial letter with our fraternal wishes, and our hearty rejoicings over the wonderful growth and the blessed results of the Sabbath school system.

In behalf of its board of visitors,

Very respectfully yours,

EDWIN W. RICE,
JAMES M. CROWELL,
MOSELEY H. WILLIAMS,
} Committee.

FREDERICK SCOFIELD, President, 1122 Chestnut Street.
Rev. EDWIN W. RICE, D.D., Vice-President, ,,
THOMAS COOPER, Treasurer, ,,
ALEXANDER FAULKNER, Secretary, ,,
} Officers.

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WILLIAM MCCARTER.

LETTERS OF REGRET ON ACCOUNT OF ABSENCE FROM CONVENTION.

"*Toronto*, 23rd June, 1889.

"MY DEAR FRIEND,—I scarcely know how to write you. I feel that no matter how I put it you may feel I do not recognize the honour done me in naming me as Chairman of the World's Meeting in the interest of Sabbath schools, and that I should have managed at all hazards to be with you. The case in which I was engaged on the 14th of May is still progressing, and will not be over until the 1st of July.

"* * * I trust the meetings will do much to cement the brethren.

I am more than ever grateful for the good Lord leading us to a union in this work It draws us together so wonderfully; gives the world an exhibit of the oneness there is amongst Christians; and strengthens me much in the work on Saturday and Sunday to contemplate the fact that by the *million* the followers of Jesus are poring over the same passage of the Word, and that there is not a quarter of the globe in which there is not this great bond binding us together in our work. May all things be done to strengthen this tie. Will you please be the bearer of all kind and fraternal greetings to our loved brethren in the Master's service on the other side of the water. We often look to the old land with thankfulness of heart when we contemplate how much we owe to our fathers there in starting us aright in so many phases of Christian work; and surely it may be said by us of our great mother, the Queen, 'her children arise up, and call her blessed.' We look forward expectantly to results that will be well pleasing to Jesus in the better feeding and caring for the lambs of His flock.

B. F. Jacobs, Esq. S. H. Blake."

Dayton, Ohio, U.S.A.
June 12, 1889.

To the Chairman and Members of the World's Sunday School Convention, at London, July 2–5, 1889.

"Dear Brethren,—Will you kindly permit me, as a member of the International Lesson Committee, and as a duly appointed delegate to the World's Convention, but prevented from being present with you by reason of the serious illness of my dear wife, who is also appointed a delegate with me, to extend to you in this manner my most fervent greetings, and the assurance of my earnest prayers that you may have a most auspicious and delightsome assembling. I trust that the Convention may contribute greatly to the promotion of brotherly fellowship and Christian unity among you as the representatives of all lands, and especially to the furtherance of the great work which interests us all so deeply, and to which we look with so much hope as one of the most potent agencies for future achievement in bringing the whole world to the feet of Jesus.

"With considerations of profoundest fraternal regard, I beg, dear brethren, to be esteemed your humble fellow-labourer and servant in the work, D. Berger."

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THE INTERNATIONAL

BIBLE READING ASSOCIATION

(*See Paper on* "DAILY BIBLE READING ORGANIZATIONS," *p.* 145)

HAS ENROLLED NEARLY

A QUARTER OF A MILLION MEMBERS

In Europe, Asia, Africa, America and Australasia.

THE OBJECT of this Association is to promote the more general and regular perusal of God's Word.

THE PLAN is **TOPICAL**, and the course of subjects is that of the **INTERNATIONAL LESSONS** which are being used by Sunday Schools, Bible Classes, &c., in all parts of the world. The subject for the following Sunday being read on Monday, the readings for the other days of the week consist of short portions of about ten verses, chosen from various parts of Scripture, suitable for general reading and illustrative of the facts or teaching of the lesson.

THE ADVANTAGES of the method are many. It is an excellent preparation both for Teachers and Scholars; it helps to interest the parents in the Sunday School, and has been the means of establishing family worship where before neglected. It is a daily reminder of the Sunday associations, and when absent from the class by reason of sickness or distance, the continuity of the subject is still maintained. The fact of each day's portion having relation to the topic, must also conduce to thoughtful reading.

THE MEMBERS include Pastors, Teachers, Scholars, Parents, and any others who undertake to read the daily portions and subscribe to the Association one penny annually if connected with a branch, or twopence-halfpenny if not. Members can join at any time, but all subscriptions must be renewed at the close of the year. They will receive a card of membership and monthly hints on the daily readings, post free.

A BRANCH may be formed by ten members and upwards, in any Church, Sunday School, Bible Class, &c. The duties of the Secretary are to correspond with the central office, keep a register of the members, sign and issue the cards and monthly hints. The office is in many cases efficiently filled by a lady.

MEMBERSHIP CARDS are issued only to members personally, or through Branch Secretaries. Applications for cards should state the *name of the Sunday School, &c., and where it is situated.* The amount of the subscriptions in Money Order or Postal Order (crossed "Union Bank," and payable to WILLIAM SMITH) must be sent with the application. Ten cards are sent post free; if less than ten are applied for, an extra halfpenny stamp must be sent for postage.

All communications should be addressed to the Honorary Secretary of the Association, Mr. C. WATERS, 56, Old Bailey, London, E.C.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

(*See Paper on* "CHRISTIAN ENDEAVOUR SOCIETIES IN SUNDAY SCHOOLS," *p.* 226)

The object of this Society is to promote Christian life and activity among the young. Each Society is intended to devote its energies to the upbuilding of the Church with which it is associated. Full particulars, with suggested constitution, &c., will be found in a pamphlet by Rev. F. E. CLARK, founder of the movement, price One Penny, post free three-halfpence. Address—Hon. Sec. British Section, Y.P.S.C.E., 56, Old Bailey, London.

AT THE RECENT CONVENTION IN PHILADELPHIA THERE WERE REPORTED 7,672 SOCIETIES, ENROLLING 485,000 MEMBERS.

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